

# THE CHRISTIAN REFORMER.

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## FREE BLACKS AND SLAVES.\*

THE Abolitionists in England differ from the Abolitionists in America. In England, the battle of freedom was fought and won in the Imperial Parliament, which legislated for distant colonies. In America, Congress has no power to abolish slavery in the States: the services it can render liberty seem smaller than the wounds which it can inflict: it meets in a slave district: and the most determined friends of emancipation look to it rather with hatred and contempt than with hope, and trust in remedies outside the constitution. In England, the leaders have been distinguished religionists. Wilberforce was the lay apostle of the most zealous section of the dominant church. Clarkson, Buxton and the Gurneys, stood in the first rank of devout philanthropists. The Dissenters, anxious for the increase of their members, were inflamed to horror by the treatment of their missionaries and converts. In America, however, all sects contain influential members, pledged to the support of the system: the discussion of slavery leads to fierce denominational strife: the proselytizing spirit recommends silence. Those, therefore, who are resolved to speak, "come out" of the churches. Humanity often sneers at what it deems a spurious piety. Since slavery has, in England, been voted both by Church and State a "sin they have no mind to," emancipation is an established respectability: in America, it is offensive radicalism. Hence a man may have a very proper English hatred of slavery, combined with a very English reverence for all constituted authorities in parliaments and pulpits, and yet be dreadfully scandalized at those whom he is told are the infidels and levellers in America! Accordingly, whilst the Come-outer† Abolitionists have received

\* 1. The Anti-slavery Advocate. London. 1853.

2. Free Blacks and Slaves: would immediate Abolition be a Blessing? A Letter to the Editor of the Anti-slavery Advocate. By a Cambridge Man. 8vo. Pp. 27. London. 1853.

3. Jamaica in 1850; or, the Effects of Sixteen Years of Freedom on a Slave Colony. By John Bigelow. 12mo. Pp. 214. New York and London. 1851.

4. Frederick Douglass's Paper, Vol. VI. Rochester, N. Y. 1853.

† Every shade of meaning is attached to the word *Abolitionist*. We use *Come-outer* as perhaps less invidious than Garrisonian, as it may be wrong to impose the name of a leader on some of the most independent of men. *Come-outers* are those who do not repose confidence in the existing political and religious institutions.

great encouragement and support in some instances, it has been by no means commensurate with the professed anti-slavery zeal of our community. They charge the British and Foreign Anti-slavery Society with great supineness; and their friends in this country, availing themselves of the renewed fervour caused by Uncle Tom's Cabin, publish *The Anti-slavery Advocate*, of which we have before us the tenth monthly number, for July, which contains a great deal of interesting information. It appears to be the uncompromising supporter of those measures recommended by Mr. Garrison as likely to hasten abolition, and impatient with other plans which might rival them in public favour.

"A Cambridge Man," who has recently travelled in the United States, considers that justice is not done to those who question the feasibility of immediate abolition, and publishes a letter to the "*Advocate*," entitled, "*Free Blacks and Slaves*." Whilst we shall deal with this pamphlet in the spirit of critical impartiality, we wish it distinctly to be understood that we are in favour of the utmost freedom of discussion. It is suicidal when the advocates of liberty attempt to stifle liberty; it is worse than ridiculous when those who censure the Americans for placing a social ban on the expression of honest opinions, strive to do precisely the same when they have the power. If a man is a dissenter from the popular views in regard to slavery, let him openly avow and defend his dissent, and let him be met, not by reproaches or calumnies, but by arguments.

The writer complains (p. 5) of the unfair impression conveyed by Uncle Tom's Cabin. We decidedly differ from him. That work does not pretend to be an account of every-day life on ordinary plantations; it is a fiction, and therefore embraces a variety of stirring incidents. It is not fair to say that these can be met by parallel cases from our police courts. In England, with some few exceptions, atrocity and injustice are against law, and excite public indignation; in the Southern States, it is the reverse. Mrs. Stowe has more than substantiated her positions in "*The Key*," which is commanding an immense sale, especially in America, and which will convince the judgment which has been awakened by the feelings. Being accustomed to meet with much bitterness in books on the bitterest of wrongs, and no little violence, where such violence had been done to the heart, we were even less struck by the thrilling qualities of this most remarkable tale, than by the thoroughly candid, humane and religious spirit which pervaded it, which seemed eager to plead redeeming qualities in the slaveholder and the upholders of legalized wrong, and to raise the thoughts to the great Father of all, in whose presence alone the troubled soul finds rest. Many Southern slavery papers have acknowledged this Christian character of the book. The fact that the "Cambridge Man"



has travelled in Slave States, will not of itself prove him to be in possession of sufficient evidence to judge on this matter. The traveller sees only a passing phase; the things of darkness are not apparent. Even the most unblushingly impudent and offensive system confesses to some uncomely parts, on which it bestows more abundant comeliness. Some, indeed, of its grossest features are on its front and unveiled. No newspaper is free from them; the sales are public; advertisements reveal the disruption of families; the lighter shades of colour indicate the licentious intercourse between the races, and the wickedness of white men to their own flesh and blood. But the flogging and branding are not done in the market-place; and tyranny, which reduces men to brutes, strives to make them dumb like them. A traveller visits the oppressors, not the oppressed; and may know more of the miseries of the slave from a single fugitive at home, than from a few days' residence on a plantation, or with an amiable city family in the South. Travellers are best qualified to speak respecting the opinions of those with whom they have associated; and certainly, before we attempt to pass sentence on the masters, justice requires that we hear their pleas.

The "Cambridge Man" allows that slavery is a curse; but he thinks the nominal freedom of the Northern blacks by no means to be preferred, and mentions some instances of the disgraceful oppressions to which they are subject. He says,

"I am compelled to believe that the *average amount of happiness* among the slave population of the States, is *far greater* than among those to whose condition your abolition friends are anxious of raising [*to raise?*] the enslaved 'Uncle Toms' of the South.

"There is one pregnant fact connected with this point, of which I was made aware by the Governor of the Philadelphian Lunatic Asylum—that whereas aberration of intellect is almost unknown among the slaves, among the free coloured people it is but too common and appalling."—P. 11.

If we allow that slavery is a curse, so far is the fact that semi-slavery is worse still from being a reason for leaving it alone, that it seems an aggravation of its wickedness. The proximity of Negro slavery is a blight on Negro liberty. We are not aware how the average of happiness is to be taken, and demur as to the alleged fact, as well as to the inference. The happiness of a moral, intellectual and spiritual being, is not that of a mere animal. A man can with more propriety be contrasted with, than compared to, a sheep or any other "chattel." No labourer who knows what manhood is, would feel anxious to exchange it for an equine nature, on being assured that the average happiness of gentlemen's carriage horses is far greater than that of careworn mechanics. Dumb persons have never been heard to curse and swear; but we are not disposed to sympathize with the anguish of the dumb mother who found she

had a child who had not the immunities of speechlessness. Of course aberration of intellect is not remarked where intellect itself is not recognized; but we question whether it is gratifying to know that there are no lunatics, if the mode of prevention is to crush three millions into semi-idiotcy. It is a whimsical token of felicity, that wrongs, which it almost maddens us to *read of*, are *borne* without any "aberration of intellect." Are they *inflicted* without aberration of heart and soul? Among the highly-educated New-Englanders, insanity "is but too common and appalling." How mournful it is that the most civilized and exalted races of men cannot sink into a bestial stupidity which shall give them a "far greater average amount of happiness"! We believe that true happiness may be found in a lowly and humble, but not in a degraded or grovelling, condition. When masters of slaves have told us how much happier their slaves were than themselves, we have never found them anxious to change their lots. If it be replied, that in this case the sense of degradation would poison a cup otherwise full of sweets, we say the same of the free blacks. Many of them have shewed that they cared for liberty more than for home and kindred, and even their so indulgent masters! Their enthusiasm—their new life—on reaching the realm of freedom, was a testimony to its value. The horror and anguish which they feel at the thought of returning to bondage, shew sufficiently plainly which state they, who have tasted both, unhesitatingly prefer.

The "Cambridge Man" considers what would be the effect on the Slave States in case of peaceful emancipation, and correctly points out that it would operate differently in different regions. Missouri, Maryland, Kentucky and Virginia, would be great gainers. In these States, white labour is found most efficacious; and a free population, instead of slaves, would entitle them each to at least one more representative in Congress.

"But how, meanwhile, would it fare with the Negro in these States? That emancipation which has given him his freedom, has also brought him into direct and unrestricted competition with the white race. A fresh demand for white labour has arisen, and the supply will not long be wanting. German and Irish emigrants will at once bring their skill and strength to market; and the one in the farm, and the other in the mechanical arts and as domestic servants, will fill the place which the black man before possessed. With a new motive for exertion—for the care of the sick and aged of his family must now devolve on him—the newly emancipated black will find that the means of obtaining employment are passing from him, and indigence and starvation stare him in the face."—P. 13.

To a certain extent, we are disposed to admit our author's statement as to the preference for white labour: such is the expense of purchasing or hiring slaves, that it is preferred, where attainable, by many in the Slave States. We see in a late



American paper, that a Georgian planter had gone northward, seeking white labour to gather his crops. But if we give the fullest weight to this argument, it is chimerical to suppose that from among the emigrants to the thirty-one States of the Union, such numbers of Europeans will at once flock into these four States, as to supersede some nine hundred thousand Africans! Immigration will be gradual; and meanwhile, the Negroes will learn to adapt themselves to their new position. As a large number of them, even in slavery, are far more thrifty and industrious than the "poor white trash" among their neighbours, we doubt not such will still be the case. Even supposing them unable to compete with the whites on equal terms, their wages will provide them quite as many comforts as they now enjoy in slavery. Undoubtedly, it is desirable that they should provide for their aged and poor relatives; but we do not see why these should not be entitled to public support as much as whites in a similar condition. Should emancipation result from Christian principle, not from selfish policy, the coloured race would hold a better position than the fugitives in the North, who are tolerated as it were on sufferance; and in common justice, they should be left in possession of their homes and provision grounds, or receive some remuneration for the toil out of which they have been cheated. We believe that an affectionate interest in the happiness of the coloured race will not dictate that they should be consigned to prolonged slavery!—Our author continues:

"If such would be the condition of the emancipated slaves in the more Northern Slave States, how would it be in Louisiana or Georgia? There at least they would have nothing to fear from white competition—and there they would certainly gain a fresh field for indolence, sensuality and vice. It is needless, Sir, for you to draw upon imagination—you have abundance of facts—to shew how abolition will affect a country where the only labourers to be obtained are black 'men and brothers.' The condition of our own West-Indian isles is but too well known, and I will not pause to enumerate the evils which immediate abolition has entailed on Jamaica or Demerara. Hardly will the most enthusiastic Abolitionist say, that the example of our colonies is an encouraging one for the American planters: wasted lands and ruined landlands, on the one hand—Negroes who have shewn the world how low in degradation the human race is capable of falling, on the other. Even those of us who thank Heaven with heart and soul that the sacrifice has been made, and that no slave exists on British soil, feel very sure that had we possessed prophetic insight, and foreseen at the time the consequences of immediate abolition, the sugar crops of the West Indies would still be a source of wealth to the country, and the blacks would be leading a more profitable and less brutish life."—Pp. 14, 15.

We cannot find any adequate analogy between the prospects of the Southern States and the West Indies. In the first, the white population is as two to one to the coloured, and will continue the dominant race: in Jamaica, only one in twenty in the

population are whites.\* We have already mentioned that in Georgia, where there are 555,000 whites to 365,000 slaves, there will be a wholesome mixture of white competition. Many manufactories have recently been established in that thriving State, and a large region is suited for agriculture.

We regret that our author has spoken thus of the results of emancipation. We have before us some very sensible letters on Jamaica, written by the editor of the New York Evening Post. Mr. Bigelow seems to have been a shrewd and intelligent observer, by no means prejudiced in favour of coloured people, nor of the mother country. He admits, to the full, the remarkable depreciation in the value of property and of the exports which has taken place during the last few years, but sees no reason for assigning these results to emancipation. He shews that the estates had been previously sinking to ruin through absenteeism: they could not support the heavy expenses of middlemen: there had been a gross want of thrift: they had become mortgaged to a great extent, and the merchants who had them in their power charged a ruinous commission on the nominal owners: the restrictions of commerce rendered imported provisions very dear: when the compensation was awarded, it remunerated the mortgagees rather than the proprietors: and the finishing stroke to this rotten system was put by the alteration of the sugar duties, of which they complain more than of emancipation. The imperfections of colonial government, and practical difficulties in the transfer of land to those who would be able to work it with advantage, add to the evils. Yet, after all, what is the vast calamity of which we complain? The millions at home are not soured by the absence of their sugar; on the contrary, they have it cheaper than ever: if it is slave-grown sugar, it is not worse in that respect than it was before emancipation. Are the Negroes themselves more miserable? The "Cambridge Man," when speaking of the free and slave population of the States, extolled the lot of the latter, because more free from care; but it seems that the charge against the Jamaica Negroes is, that they are *too* free from care, and live a life of ease and pleasure. We do not profess to be satisfied with their condition; but we are yet to learn that they are more vicious than free whites have often displayed themselves. Their faults are more fairly to be charged on the slavery from which they have emerged, than the liberty into which they have entered. It was to be expected, that when hard work was associated with intolerable bondage, and self-indulgent idleness seemed the lot of gentlemen, as soon as they had the opportunity, they should seek the genteel delight of laziness. They appear, however, to shew a greater capacity for

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\* The census of 1844 gives—White, 15,776; Coloured, 68,529; Black, 293,128; Total, 377,433.



improvement than many who despise them, and are decidedly the rising class in Jamaica.

“When one reflects that only sixteen years ago there was scarcely a coloured landholder upon the island, and that now there are a hundred thousand, it is unnecessary to say that this class of the population appreciate the privilege of free labour, and a homestead, far more correctly than might be expected; more especially when it is borne in mind that seven-tenths of them were begotten in slavery, and spent many years of their lives as bondsmen. Their properties average, I should think, about three acres. They have a direct interest in cultivating them economically and intelligently. The practice of planning their own labour, encouraged by the privilege of reaping its rewards themselves, exerts upon them the most important educational influence, the results of which will soon be much more apparent than they are now.”—Bigelow, p. 116.

The possession of a small freehold confers the right to vote for members of the Assembly. An important number of coloured members are elected, and it is likely that they will soon be in the majority; and the home government sagaciously dispenses a liberal share of the offices and patronage among this part of the population (vide pp. 157, 158). We consider that the failure of the Emancipation Act has been rather on the side of the *whites* than of the blacks; it is *they*, chiefly, who have not adapted themselves to their altered condition. They encouraged licentiousness among the Negroes, when it increased the number of slaves, and profess horror that they have not at once risen to a height of purity greater than their own: they proposed ease and careless mirth to them, as the rare rewards of unpaid bondage, and they are indignant that the taste for idle pleasure yet remains: they discouraged religion and education, and are shocked that persons so trained have not the most ardent thirst for improvement: they set before them a continual example of tyrannical selfishness, and wonder that disinterested zeal does not prompt the Negroes to leave their own work, to attend almost gratuitously to theirs. The outcry of a scarcity of labour is, according to Mr. Bigelow, a delusion.

“I made the current wages of the island the subject of special inquiry. To my utter surprise I learnt, that the price for men on the sugar and coffee plantations ranged from eighteen to twenty-four cents a day (9*d.* to 12*d.*), and proportionally less for boys and females. Out of these wages the labourers have to *board themselves*. Now when it is considered that, in the largest market on the island, flour costs from sixteen to eighteen dollars (66*s.* 8*d.* to 75*s.*) the barrel, butter thirty-eight cents (1*s.* 7*d.*) a pound, eggs from three to five cents (1½*d.* to 2½*d.*) apiece, and hams twenty-five cents (12½*d.*) a pound, does not the cry of high wages appear absurd? Was the wolf’s complaint of the lamb, for muddying the water in the stream below him, more unreasonable? Are wages lower in any quarter of the civilized world? Four-fifths of all the grain consumed in Jamaica is grown in the United States, on fields

where labour costs more than four times this price, and where every kind of provision, but fruit, is less expensive. The fact is, the Negro cannot live on such wages, unless he owns in fee a lot of three or four acres, or ekes them out by stealing. He is driven by necessity to the purchase and cultivation of land for himself; and he finds such labour so much better rewarded than that bestowed upon the lands of others, that he very naturally takes care of his own first, and gives his leisure to the properties of others when he feels inclined; in that particular acting very much as if he were a white man."—Pp. 125, 126.

Considering the prices of provision, it appears, then, that the planters offer mere starvation wages—far lower than would be paid by a person hiring slave labour in the United States; and it is ridiculous to complain that the Negroes shew no eagerness for these wages, or that if they work, they do not do it heartily. If an army is defeated, we apprehend that the fault rests with the officers as well as with the soldiery. The white men have assumed to be the captains of labour, and have been too often indolent poltroons, without energy or skill to meet the emergency. It is an aggravated case of what happens in England, where an agricultural labourer on minimum wages does minimum work; whilst his brother, perhaps, who has migrated to the manufacturing districts, is under a skilful leader, who knows how to encourage labour, to make it available, and to reward it; and he earns four times the wages, and accomplishes ten times as much with more pleasure to himself.

We do not sympathize with moanings on the result of emancipation. We believe that the parties who have suffered most from it, have generally been most in fault; and that where proprietors lived on their estates, kept them free from debt, worked them with attention to mechanical improvements, and with due regard to the improvement of those who are something nobler than machines, emancipation has been a blessing: where there was neglect, there has been loss; and where oppression, retribution follows. The loss of superfluities by a few thousand possessors of what did not belong to them, is not to be compared with the enhanced happiness of near a million persons, who had been cruelly defrauded of their natural rights. We shall be glad when the value of land rises in Jamaica; but we are much more anxious for a rise in the value of man. We wish to see abundant exports, but do not desire them at the expense of the inhabitants: there is something rotten in the condition of a country which, teeming with fertility, imports the necessaries of life: this bad system took its rise in slavery. When the case is *Sugar versus Liberty*, we know our verdict. To say the truth, we only half believe the Sugarites. The friends of freedom shewed their sincerity; many of them gave up their sugar that others might be free; and we suppose that they would now be as sugarless as our ancestors were, rather than that our fellow-



subjects should be reduced again to slavery. Are the friends of sugar willing to give up their liberty, that others may have sugar? If not, they cannot, with any face, ask others to continue slaves for this saccharine consummation. The friends of freedom have fought and bled and lost social position, and have undergone fines and stripes and imprisonment, and even death, for the sake of the liberty of others. Are the friends of sugar willing to do the same, to gratify the sweet tooth of their brethren? Let us see some of the martyr spirit in these devotees of sweets and spices! Lost in horror at the failing supplies, let them man a second Mayflower. The Pilgrim fathers exposed themselves to savage enemies, and an inclement and fatal climate, for freedom; surely they can do no less for sugar! Let them present themselves in the field and boiling-house; and, since slavery alone can raise cheap sugar, entreat to be slaves on this behalf! Let the black overseer stand near them with the whip and urge them to their task! It would not be in vain. The coloured race are sensitive and compassionate; and this heroic proof of the necessity of cheap sugar would stimulate them to labour.\* Even if not,—if zeal for cheap sugar, like that for costly liberty, may sometimes be fruitless, and they may perish in the heroic attempt, yet their names shall be recorded in history as sincere martyrs to the conviction, that the economical raising of sugar was to be weighed in comparison with human freedom, and even outweighed it!

We are surprised that an English "Cambridge Man" could have penned the following sentence respecting the two races:

"They will not amalgamate; for the prejudice of all, save the most degraded white men, revolts from the idea,—and even Nature sets her ban upon the alliance: the mulattoes are all short-lived, and amalgamation would serve but to exterminate the weaker race."—Pp. 15, 16.

Our author has not given his authority for the short existence of mulattoes, and we are not prepared to admit the fact. Some of the finest specimens of humanity whom we have seen, have been of the mixed race. An anecdote which he himself relates, p. 10, ought to have shewn him the hypocrisy of much of this nonsense about colour. Some New-York fashionables were dreadfully shocked at finding coloured people in a pastrycook's dining-room; but all their squeamishness was removed on learning that it was Indian and not Negro blood which darkened their faces! The colour is the same; the antipathy is to a servile race claiming its just rights. Every traveller might know

\* The late Chancellor of the Exchequer informed us, that the produce of emancipated labour is largely and rapidly increasing, while that of enslaved labour is yearly and largely diminishing. In 1851, there were admitted 4,126,000 cwt. of British or free-grown sugar, against 1,487,000 cwt. of foreign, or for the most part, if not entirely, slave-grown sugar. In 1852, there were admitted 5,378,000 cwt. of free-grown sugar, against 814,000 cwt. of foreign or slave-produced sugar. See Rev. C. Wicksteed's *Englishman's Duty*, p. 12.

that coloured nurses are in high esteem; that coloured people are the body-servants of the whites; that so long as they are slaves, no antipathy is manifested. And what is the fact about amalgamation? If only "the most degraded white men" mingle with the blacks, it is of course a rare and unnatural crime, and a person of mixed race is a monstrosity! Yet in Jamaica, as we have seen, the mixed race are as four to one to the whites, and in America, they are extremely numerous; and statesmen, and men in the highest social position, and the leaders of public opinion, are addicted to the practice referred to: but perhaps these, in our author's estimation, are "the most degraded white men;" nor is he far wrong in thus speaking of persons who are slave-breeders, and have crawled to the lowest depths of meanness by selling their own children for chattels. We must confess ourselves amazed at the unblushing effrontery of Americans who *cant* about this universal loathing, when the living proofs of a contrary passion everywhere meet the eye! When the wicked and artificial barriers of slavery and caste are removed, we may safely leave Nature to herself. The African and European races have their peculiar excellences, some of which may be combined in a mixed race. Physiology is far from dissuading it.

"In Animals, as among Plants, the mixed offsprings, originating from different races within the limits of the same species, generally *exceed* in vigour, and in the tendency to multiply, the parent races from which they are produced, so as to gain ground upon the older varieties, and gradually to supersede them. In this manner, by the *crossing* of the breeds of our domesticated animals, many new and superior varieties have been produced. The general principle is, then, that beings of distinct *species*, or descendants from stocks originally different, cannot produce a mixed race which shall possess the capability of perpetuating itself; whilst the union of *varieties* has a tendency to produce a race superior in energy and fertility to its parents. The application of this principle to the human races, leaves no doubt with respect to their specific unity; for, as is well known, not only do all the races of Men breed freely with each other, but the mixed race is generally superior in physical development, and in tendency to rapid multiplication, to either of the parent stocks; so that there is much reason to believe that, in many countries, the mixed race between the Aborigines and European colonizers will ultimately become the dominant power in the community." *Dr. W. B. Carpenter's Principles of Human Physiology*, 4th ed., p. 1081.

Our author does not think that, so long as American prejudices continue, abolition will be a blessing. He also supposes that the manner in which Abolitionists urge their demands, is as injudicious as the demands themselves are injurious. On this point we may express an opinion in a future paper, when we may review some of the recent English efforts to revive an active public opinion against slavery. When we are asked to "leave the subject of slavery to those whom it most concerns," we have simply to answer, that we see no reason to believe that those



*most*ly concerned—namely, the millions in bondage—would prefer being thus left to the undisturbed contemplation of a subject with which they are already too familiar, or that they will regret our interference, if it in any way helps them from their difficulties! Our author himself, however, ventures on the following suggestions:

“1. The observance of the marriage tie for the black man, as for the white.

“2. The abolition of the *internal* slave-trade between different States.

“3. The appointment of commissioners to examine into the state of the different plantations.

“4. The better regulation of auctions.”—P. 25.

With regard to the first and second, we profess our inability to see how the marriage tie is to be respected, if any slave-trade whatever is allowed. It matters very little whether a husband is sent off 500 miles, in his own State or in the next. We have no confidence in commissioners, who, if they report the grossest violations of morality, will be told that these offend neither against public sentiment nor the laws of the land: and it seems absurd to talk of “the better regulation of auctions,” and of throwing “a veil of decency over a sight so disgusting.” If it is disgusting, do away with it: the manner is of less moment than the matter.

If the tree be good, we say, “Prune it, and lop off the decaying branches, that its vitality may be preserved;” but if bad, the sentence is, “Cut it down; why cumbereth it the ground?” If slaveholders are moved by a latent feeling of shame, of kindness or of justice, to remove some of the more glaring evils of the system, and to mitigate the condition of their victims,—for the sake of those victims we are glad; but we are not very sanguine of “bit-by-bit reform,” when the thing itself in no form is tolerable. An extraordinary evil is not usually cured by palliatives. A temperate man may remain temperate; and when he gradually learns that temperance requires him to forego what he once thought innocent, he may, as gradually, forego it. A drunkard is rarely cured in this way: as long as he tastes what has ruined him, his ruin remains: entire abstinence is his safest remedy. If the heart of a slaveholder is opened, by reading Uncle Tom, e. g., he does not make up his mind to be just a little more humane to his slaves: if this is all, we have small hope for those slaves ten years hence: but, in the full ardour of his new love for human rights, he sets them free.

The “Cambridge Man” favours the Colonization scheme for sending coloured persons to Liberia. There is something pleasing and poetical in the idea, that Americans, having taken Negroes from their native continent, should now restore them, civilized and Christianized, to form a free, powerful and enlightened nation in benighted Africa. It is, however, obvious that they

have no more right to take them back, than to carry them off, against their will. We have no hesitation in saying, that the three or four million American Negroes have a much greater right to reside in America than their masters. They are the ones who by their labour, for which they remain unpaid, have a real claim to the soil: their masters are deeply indebted to them. It would be as gross a wrong to carry them off, as it would be for a debtor to get a pressgang to carry out of the country an obnoxious creditor who was unfortunate enough to be a seaman. The coloured race have a far better title to the name American than the European immigrants. We approve of colonization: we are glad for our own unrequited peasantry and for the priest-ridden and oppressed Irish, to find a field for the full and profitable development of their powers, and should be pleased if the coloured race in America emigrated in no inconsiderable numbers to our own free Indies or to Liberia, where the servile brand will not darken their lot; nor does it seem impolitic in governments to aid these migrations. We were therefore disposed to view with favour the American Colonization Society, and to regret the assaults that have been made upon it; but when we learn the avowed motives of its prominent supporters, we find that many of them seek to establish one iniquity by another—to make colonization a safety-valve to their own terrible machine for crushing humanity. There are some whom they cannot keep as slaves; they are resolved to make these exiles; since not unnaturally “the slaveholder has a perfect horror of the independent ‘coloured gentleman’ who hangs about his house, and corrupts (so he says) his best workmen” by suggesting thoughts not altogether favourable to contentment in oppression. Some of these aristocratic slaveholders are no doubt descendants of the white slaves sent out by the Bristol aldermen, who threatened culprits with extravagant punishments that they might entreat to be transported as servants to “the plantations,” for the comfort and profit of the said aldermen. Their descendants may have benefited; but the injustice was so gross, that even the tyrant Judge Jeffries cried out against it. It is no less glaring injustice to tell men that they shall be either slaves or transports, when they are guilty of no sin save the fancied hereditary depravity of colour.

We regret that the “Cambridge Man” had not more intercourse with the coloured leaders in America; they could have informed him of some facts which those who viewed them with disgust and apprehension seem to have concealed. He would have found that they by no means coveted the slavery from which they had freed themselves at the peril of their lives, and quite understood, and were prepared to maintain, their rights as men and as Americans. He would have learned that they numbered among them men of chivalric daring and generosity,



high-spirited and honourable men, as well as kind, gentle and cultivated men; that they were labouring for the elevation of their race; that they had broken down many barriers, and would never rest till all were removed which restricted their free progress. Formidable dangers from open foes, selfish rivals and cowardly friends, beset them on every side; but we believe that they will yet gain the victory.

We have already exceeded the limits we proposed for this article, and intend, in our next, to consider what Englishmen can do for "the free blacks and slaves." Meanwhile, we refer those of our readers who desire to know what the coloured race can say for themselves, to Frederick Douglass's Paper, the editor of which is a "living epistle"—known and read by many—of the vast superiority of freedom to slavery.

We have paid more attention to the Cambridge Man's Letter than its modest pretensions might demand, because we believe that it contains fallacies to which amiable and enlightened men may be subject, when they turn from what they deem the intolerance of the Abolitionists, to the practical difficulties of the subject, especially if their friends and informants are such as are frequently to be met with in the slave metropolis of the Union, or in the charmed circles of fashion and commerce.

We confess that we think far better of the Americans than he does. He deems slavery and the oppression of the free blacks sad evils, but almost hopeless ones. "It is hard to understand why, alone of all American institutions, slavery has never been modified or improved upon; why, in a country whose characteristic is a generous growth and progress, there is one fearful and peculiar existence, which never changes with the changing times, nor year by year becomes less vile and loathsome" (p. 24). There *is* "generous growth and progress;" and because the summer's sun, which fosters growth, aids the progress of decay, we see the reason why slavery is becoming in public estimation more "vile and loathsome." Brave hearts believe in its utter extinction, and to those who believe, all things are possible. The faithless and unbelieving will "make the impossibilities they fear."

R. L. C.

P.S. Since writing the above, we have read with great interest an able article in the *Westminster Review* for April, 1853, to which we desire to refer our readers. It contains much valuable information on "British Philanthropy and Jamaica Distress."

ADDRESS OF REV. H. H. PIPER AT THE VALEDICTORY SERVICE  
ON THE DEPARTURE OF REV. G. H. STANLEY FOR SYDNEY;  
WITH MR. STANLEY'S REPLY.

I WOULD briefly address you, my dear friend and brother in the ministry, on the eve of your departure to your distant field of labour. And I entreat you to allow me first to congratulate you on your appointment. It is a distinguishing honour, but it is also an anxious and arduous task, to be the first minister to carry what we esteem the truth of God—"the fulness of the blessing of the gospel of Christ"—to that region which may almost strictly be called the uttermost part of the earth. In those two churches in which for some years you have carried on your labours, you have had sufficient experience to teach you practically the nature and duties of your office; and your past success amidst many difficulties, gives the encouraging assurance that you have that within you which will make you equal to every call for your exertions, in your intercourse with your flock and with general society.

Go, then, to your allotted station as a brother of that society to which you will be minister; never forgetting that one is your Master, even Christ, and all ye are brethren.

Go to your work in the strength of the Lord and in the power of his might. In all your preparation for public duty, in the performance of all your obligations, with no superstitious and enervating expectations, but with humble faith, look up to God for the aid and influence of his good spirit; without which you can do nothing; with which, all you do will be well done. And in devout dependence upon the Father of Spirits, leave the result to him, who has the hearts of all men in his hands, and turns them whithersoever he will, Prov. xxi. 1. You know that religion, without communion with God, is an idle name. And he only has a fair title to the Christian name, in whom in some degree the promise of Christ is fulfilled: "If any man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him." John xiv. 23.

Go, "as a good soldier of Jesus Christ," 2 Tim. iii. 3, to your warfare; for undoubtedly you will have to "fight the good fight of faith," clad in "the armour of God; having your loins girt about with truth, and having on the breastplate of righteousness; above all, taking the shield of faith; and take the helmet of salvation, and the sword of the spirit, which is the word of God, praying always, with all prayer and supplication," Eph. vi. 13—18, relying on "the Captain of (our) salvation," Heb. ii. 10, and on the temper of your arms; "for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of



God, and bringing into captivity every thought to the obedience of Christ," 2 Cor. x. 4, 5. Yours is indeed a glorious and heart-stirring work, but you must not expect it to be an uninterrupted series of ovations and triumphs. You will have to contend against depressing circumstances, to endure hardships, and to "suffer trouble as an evil-doer," 2 Tim. ii. 9, as the apostle Paul did, and as Christ forewarned all the conscientious that they must do, when he said, "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets," Luke vi. 26.

Go, like the holy apostle, to preach Christ and him crucified; Christ, the power of God and the wisdom of God; Christ in us, if we believe in him, the hope of glory. Uphold him in all the claims of his divine mission. If he be not risen again, our faith is vain, we are yet in our sins, and are deprived of the most powerful motive to induce us to forsake them. To be a Unitarian Christian is to have Christ Jesus made unto us, of God, wisdom and righteousness and sanctification and redemption. I am sure you consider true religion not merely a subject of the understanding, but in its essential nature an affair of the heart and the affections. Faith in the most correct doctrines is of itself powerless. It receives vitality from the quickening power of gratitude and love. You know that opinions on doctrinal points can no more secure a pure and virtuous course, than fanatical emotions, which the first awakening of good sense will suppress, can constitute a holy life. And while you advocate the right of private judgment, you will earnestly press upon the conscience of your people their solemn responsibility to God for the exercise of all their talents, and for the manner in which they have performed the duties of life.

And our earnest prayer, when we think of you and our friends in that far distant land, shall be, that the work of the Lord may prosper in your hand, Is. liii. 10; that as your days, so may your strength be, Deut. xxxiii. 25; that in the soothing retirement of your own home, in the friendship and support of your people, in "a conscience void of offence towards God and man," Acts xxiv. 16, you may pass a happy, useful and honourable life; and that you may finally obtain "the crown of righteousness which the Lord will give to all who love his appearing," 2 Tim. iv. 8, as the appointed Saviour and Judge of the world.

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After some preliminary observations, having a more special reference to the addresses of Mr. Piper and Mr. Madge, Mr. STANLEY proceeded with his reply as follows:

The religious body to which we belong has never given much attention or encouragement to purely missionary efforts,

and this for good and sufficient reasons. They have doubtless felt that their mission was rather to purify the springs of religious thought at home, to neutralize the influences of prevailing theological errors, and to leaven the Christian world with a higher truth. But the rapid colonization of our new Australian empire has involved the emigration of no inconsiderable number of families and individuals holding Unitarian views. And though we, as a religious body, have often been accused of indifference and neglect of the means of Christian improvement, it is gratifying to know that the attempt made by a few earnest men in Sydney to organize the scattered professors of our faith into a religious society, were promptly and liberally responded to. A field for exertion in the cause of what we deem Christian truth was thus at once presented. And I, as well as others, felt that *here* was a most favourable opportunity for establishing a pure faith and worship in a country of newly-discovered and boundless resources, peopled by our own countrymen, identified with us in language and in laws, but (it may be) more free from those long-established, traditionary influences which do so much in every old country to retard the progress of Christian truth. I feel—deeply feel—that a charge such as that awaiting me is one not to be undertaken lightly, nor without a deep sense of responsibility. I am aware also that it will require for its successful fulfilment, labours of no ordinary kind, and *faith*—a firmly-grounded faith in the Divine help and blessing. And though not without some degree of honourable ambition to be one of the first to plant the standard of a pure Christian theology in a new world, I trust I may with propriety say, that motives less personal and higher still have not been without their due influence over my mind. For, brilliant as are the prospects of our Australian empire in regard to material prosperity, we should not forget that its *moral* antecedents have not been in all respects favourable, and we know that it is upon the *moral* character of a people that its permanent well-being must depend. Now, it is acknowledged on all hands that Unitarian Christianity has at least the merit (no slight one, in our estimation) of insisting much on the great moral duties of life—uprightness, justice, truth. And I hope it may not be thought vainglorious to say, that the existence in the Australian metropolis of a society of Unitarian Christians, holding and advocating such views, will not be without good influences on both the present and the future. But whatever effect be produced on those *without* our limits, it is not the less necessary that the spiritual wants of our own people should be supplied. Persons educated in our faith, and holding it from conviction, cannot, without pain and violation of religious sincerity, attend the services of the Establishment, or of other Trinitarian sects; and all experience shews, that to *neglect* the assembling of ourselves together, is to endanger our own spiri-



tual health and strength. The importance of establishing Christian worship where the materials for it exist cannot be overrated; and it will be my endeavour so to conduct the religious services in my new sphere of action, as to nourish in my own heart, and in the hearts of my people, the true Christian spirit. Though discarding all pretensions to priestly authority, and allowing to others, as well as claiming for myself, the right of private judgment, I hope always to remember that I am a minister of Christ, and have a work to do as such. The pulpit which I occupy will, I trust, never be degraded to the level of a platform, from which to utter crude speculations, unsettling everything and settling nothing. Without presuming to be infallibly correct in matters of opinion, and still less to have taken in the whole circle of Christian truth, I do yet profess to have definite views on the leading doctrines of revelation; and I need scarcely add, that those views are, in their leading features, strictly Unitarian. In making this declaration, I do not, of course, bind myself to a perfect identity of opinion with any class or school of thinkers amongst us. Believing firmly that Unitarianism is true, I may be allowed to express my opinion that it has not been always so taught as to appear to comprise the *whole* truth of the gospel. In the orthodox systems against which we have been obliged to protest, truth and error have been so strangely and intimately blended, that we have, as it seems to me, been in danger, in freeing ourselves from the error, of neglecting some portion of Christian truth. It will, I trust, be found in my ministrations, that whilst I teach Unitarianism as a theology, I shall preach Christianity as a gospel,—not as a system of philosophy merely, but as a revelation from God to man. And in this revelation the Lord Jesus Christ will ever be to me the central figure. Jesus is to me the divinely-anointed Messiah, the heaven-sent Teacher, the Deliverer of man from ignorance and sin, the Saviour of the world. It will be my duty and my delight to present him to the minds and hearts of my people, and especially of the young, in the many intimate and endearing relations which he sustains to us as his disciples. I have no faith in any form of Christianity in which Christ himself does not sustain a chief part; and it is by a *personal* knowledge (so to speak) of him, that we learn rightly to understand and appreciate his truth. As a most effectual means of securing this knowledge, it will be my constant endeavour to study prayerfully and expound faithfully the Holy Scriptures, the records of our faith, and of God's dealings with the souls of men. And in doing this, I trust to keep a due medium between the blind worship of the mere *letter*, and that rash and irreverent criticism which would rob its most solemn declarations of all authority and power.

Believing that the efficacy of the public ministrations of religion depends greatly upon previous preparation, I propose (if

health and strength be given me) to devote no small portion of my time and attention to pastoral duties, especially to the training and Christian nurture of the young. And chiefly in my own heart would I seek to make that fitting preparation which will enable me to speak to my people of things which I myself have known and experienced. Nor would I omit expressing here my earnest and increasing conviction that no work can prosper in my hands, or those of another, except in proportion as we seek for and rely upon that Divine help and blessing promised to those who ask in faith. I would apply to myself and to my work the words of the Psalmist—"Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." It will be my part to labour, but also to wait—to labour, in faith that a time of harvest will come in God's own time, and believing that every sincere effort to promote His glory, and the extension of Christ's kingdom, and the spread of righteousness in the earth, will, in some way or other (we know not how), be owned and blessed. If time allowed, I would gladly enlarge on these and kindred topics, which I must now pass over. But there is one matter that must not be unnoticed, and that is, the encouragement which I and my people have received, and will receive, from a knowledge that the sympathies of many hearts and the prayers of many souls will be with us. Though separated by half the circumference of the globe from some of our dearest friends, and from the great majority of those who hold "like precious faith," *in spirit* we shall be often with them, and they with us. Our prayers will ascend to the same God and Father, and we shall feel that, when our souls are united with Him, the all-pervading Spirit, they will thereby be divinely linked with the souls of our far-distant brethren. And amongst the means of drawing still closer the bond of sympathy between us and our friends in England, we shall not, I trust, neglect the periodical celebration of that simple but most touching and interesting rite which Jesus instituted as a memorial of himself and a bond of union among his disciples. Amidst the more promising signs to be observed in our body, is the greater attention which has lately been drawn to this subject by one of our most distinguished scholars and divines. And no means more effectual could, I believe, be devised than the plans he proposes for giving our people, and especially the younger members of our societies, a deeper interest in the religion they profess. Such we trust will be the case in the religious society to be established at Sydney.

And now, my Christian friends, it is but fitting that I should thank you for the interest you have shewn in the work that lies before me, and the sympathy manifested by many kind friends for me and mine. The memory of that kindness will ever be most precious to us, and will serve to animate us in our labours,



and cheer us in those difficulties and trials which are found in every lot, and must be expected to form no small part of ours. Concerning the *distant* future, it is not for me now to speak. "Duties are ours, events are God's." It may be, that after some years spent in the service of our common Master, we shall be permitted to return to the land of our birth, and to behold once more the faces of many kind and sympathizing friends; but it may be ordered otherwise; and in either case, we bow the head in thankfulness and in filial trust, satisfied that our Heavenly Father knows best what is good for us, and that He will do all things well. And it may be that to us the words of the Psalmist will be in some degree applicable—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

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#### ON THE BOOK OF ECCLESIASTES.

THIS is a philosophical treatise on the purpose of life, on the ends which are worth our pursuit; and the writer sums up his experience with the painful and unhappy conclusion, "Vanity of vanities, all is vanity." He looks abroad through nature for variety. He sees that the sun ariseth only to go down, and hasten to the place where he arose. He sees that the rivers run into the sea without filling it, for unto the place from whence they came thither they return again. He finds nothing new under the sun (ch. i. 9). He applies his mind to gain learning, and says, "I have gotten more wisdom than all they that have been before me in Jerusalem." But he perceives that this also is vexation of spirit; "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow" (ch. i. 18).

He then rushes into pleasure, indulges in wine, builds houses, plants gardens and orchards, makes pools to water them, buys slaves, gathers together silver and gold; but finds it all vanity (ch. ii. 11). He sees, however, the superiority of wisdom over such folly. But when he observes that what happeneth to the fool, the same happeneth to the wise man; they both die together; he then hates life and all the labour which he had taken under the sun (ch. ii. 18). He thereupon concludes, that there is nothing better for a man than to eat and drink and make his soul enjoy the fruit of his labour (ch. ii. 26).

He observes, however, that there is a time for everything under heaven; a time to be born and a time to die; a time to weep and a time to laugh; a time to love and a time to hate; and thereupon feels sure that sooner or later God will judge the righteous and the wicked; as there is a time for every purpose

and for every work (ch. iii. 17). When he sees the oppressions done by the rich, and the tears of the oppressed, he thinks that the dead are more to be envied than the living; and better is an handful with quietness, than both the hands full with travail and vexation of spirit (ch. iv. 6).

He adds a number of wise proverbs; such as, Be more ready to hear than to speak; When thou makest a vow unto God, delay not to pay it; He that loveth silver will not be satisfied with silver; The sleep of a labouring man is sweet (ch. v.); It is better to go to the house of mourning than to the house of feasting, for by the sadness of the countenance the heart is made better; Better is the end of a thing than the beginning thereof (ch. vii.).

His doubts are relieved by seeing that sentence against an evil work is not executed speedily; and he adds, "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it will be well with them that fear God, and it will not be well with the wicked" (ch. viii.).

He knows of no reward or punishment beyond the grave; one event happeneth unto all men; and a living dog is better than a dead lion; for the dead know not anything, neither have they any more a reward (ch. ix. 6). He accordingly wavers backwards and forwards, not so much, however, in respect of how it is wise to live, as in respect to the motives for wise conduct and the consequences of it. He first advises, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." But he can give little reason for this advice, when he observes, that "the race is not to the swift, nor the battle to the strong, but time and chance happeneth to them all" (ch. ix. 1). Even wisdom seems of little value when the poor man's wisdom is despised, and his words are not heard (ch. ix. 16). Nevertheless, actions are followed by their natural consequences, and "Whoso breaketh a hedge, a serpent will bite him;" "Whoso removeth a boundary-stone, will be hurt therewith;" "He that cleaveth a wooden fence, will be endangered thereby."

Upon this painful view of life, which affords very little foundation either for a true philosophy or a wise rule of conduct, does our author build. Though his own observation has been so discouraging, yet, true to the religion of his nation, he advises a firm trust in the Almighty: "Cast thy seed upon the waters, and thou shalt find it after many days;" "He that watcheth the wind will never sow; he that looketh to the clouds will never reap" (ch. xi. 1); "Remember thy Creator in the days of thy youth;" for shortly "the dust will return to earth as it was, and the spirit unto God who gave it." However, "Vanity of vanities, saith the preacher; all is vanity;" "The words of the wise are a



goad;" "Of making many books there is no end; and much study is a weariness to the flesh." "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man" (ch. xii.).

The unknown writer of this book puts his remarks on the vanity of all earthly happiness, of riches, of pleasures, and of wisdom, into the mouth of Solomon, since nobody could be supposed better fitted to pronounce such an opinion than that most prosperous of monarchs. But the writer by no means wishes us to believe that he was the king of Israel, and he always speaks of himself and his observations as long past (ch. i. 12; ii. 9).

This book must be classed among the most modern in the Old Testament. It would seem to have been written some time after the return from the Babylonish captivity, and after the division had arisen between the sect of Sadducees and the sect of Pharisees, as the belief in a future state is denied in a manner which shews that disputes about that opinion had already begun. It was written after books were already common, and when authors had taken up the custom of publishing their writings under the name of distinguished men, as in the case of the Book of Daniel, the Book of Enoch, and the Wisdom of Solomon. It is the only work that we possess which teaches the opinions of the Sadducees.

S. S.

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#### PAUL BEST, THE UNITARIAN CONFESSOR.

OF Paul Best, who suffered imprisonment from the Long Parliament, far less is known than a rational curiosity would desire; but even the few particulars respecting him which may be gathered from his apologetic defence, from contemporary chronicles and the pamphlets of the day, have not hitherto been properly collected and presented to the reader in one view. In his "Antitrinitarian Biography," the late Mr. Wallace collected some very interesting facts respecting Best from Whitelocke and Thomas Edwards; but as he had not the good fortune to meet with Best's pamphlet, one of the more rare theological curiosities of that age, his account is imperfect.

Of the place and time of Paul Best's birth, we can only offer the conjecture that he was a native of Yorkshire. What was his calling we know not; he appears to have been in not affluent circumstances, and to have depended chiefly on a small annuity which he derived from Yorkshire. Best is a Yorkshire name, and was borne in the 17th century by many persons in the valleys

around Halifax,\* so rife with Puritanism. His Christian name and the style of his writing concur to prove him of Puritan descent and education. Early in 1644-5, he, in the exercise of a misplaced confidence, submitted to a minister whom he regarded as his friend, a manuscript in which he had indulged in certain heretical theological speculations. It is alleged by Edwards (*Gangræna*, Part i. p. 33, 3rd edition) that these manuscripts contained "most horrid blasphemies of the Trinity, of Christ, and of the Holy Ghost, calling the doctrine of the Trinity a mystery of iniquity, the three-headed *Cerberus*, a tradition of *Rome*, *monstrum biforme triforme*." In a note, Edwards adds, that Best with his manuscripts was "sent up last summer" (by which he may mean that he was sent up from the country to London), and that he was "by the Parliament committed to the Gatehouse." From Best himself, however, we learn that his imprisonment began earlier than the summer, viz. February 14, 1644-5. His imprisonment was close in the Gatehouse, the same prison in which afterwards for a similar offence Biddle was confined. According to the Journals of the House of Commons, quoted by Godwin in his elaborate History of the Commonwealth (Vol. II. p. 252), the information was made to the House by the Assembly of Divines, June 10, 1645. From the Journals and Letters of the Scottish Presbyterian Baillie, who was at this time taking part in the proceedings of the Westminster Assembly, we learn a little more respecting the prisoner. The passage is very curious, and has not to our knowledge previously attracted attention. "My Lord Fairfax sent up the last week ane horrible Antitriastian; the whole Assemblie went in a body to the House to complaine of his blasphemies. It wes the will of Cromwell, in the letter of his victorie, to desyre the House not to discourage these who had ventured their life for them, and to come out expressly with their much-desyred libertie of conscience."† Best is unquestionably the "ane horrible Antitriastian." He may have belonged to Fairfax's army, composed very largely of Yorkshiremen. Just before the date of this transaction, Fairfax had set down before Oxford; but early in February, when Best was deprived of his liberty, Fairfax was in one of the Northern counties. If we are right in supposing that Cromwell was anxious to check the persecuting zeal of the Assembly and the House against Best, and threw out the suggestion of liberty of conscience to those who had ventured their life on behalf of the public cause, it is a new and interesting proof of his superiority to the men of his age. From the 10th of June, Best lay a close prisoner in the Gatehouse of the College of Westminster. On the 7th

\* See Hunter's Life of Oliver Heywood, p. 89. If, as Mr. Wallace intimates, Mr. Hunter is on the track of our confessor, we may not unreasonably anticipate a large future accession to our knowledge respecting him.

† Baillie's Letters and Journals, II. 280.



of July, he was examined by a Committee of Parliament; but it was not till the end of January (28th), 1645-6, that his case was reported to the House. The entry of Whitelocke is one of the darkest blots on the Long Parliament: "The day of the Monthly Fast, in the Evening, the House met, and heard from the Committee of Plundered Ministers of the blasphemies of one Paul Best, who denied the Trinity of the Godhead, and the Deity of Christ and the Holy Ghost; the House ordered him to be kept close Prisoner, and an Ordinance to be brought in to punish him with death." (Whitelocke, p. 196.)

To Mr. Godwin we are indebted for an account, taken from the Journals of the House, of this infamous report, proposing to destroy a prisoner by an *ex-post-facto* law: "The reporter of the Committee stated what had been done upon offenders in the like cases in former ages, and particularly referred to the proceedings against Bartholomew Leggat, whose heresies and blasphemies were precisely similar, and who had been burned alive in Smithfield in 1612, under the last King."

On February 16, the Committee of Plundered Ministers was ordered to draw up the ordinance for punishing the prisoner. Still the business makes no progress; there is a power abroad which nullifies their bloodthirsty ordinance. Amongst the Independents, the foremost men of that day, the proceedings against Best awoke disapprobation and remonstrance. Before the Committee had brought in their report, Edwards tells us that an Independent minister of London declared publicly his conviction that "the imprisonment of this man would do no good at all; that the only force which might, under the authority of the gospel, be used against him, even should he gather a church and vent Arian opinions, was that of argument." Another minister of the same party declared that the province of the magistrate was limited to civil rule, and that he had no power to punish opinions.

Towards the end of March, the debate was resumed in the House, and, according to Whitelocke, an order was passed for preparing a charge against him; but at the same time certain divines were directed to confer with him in order to convince him of his sin. (Whitelocke, p. 204.) According to Godwin, who refers to the Journals of the House of the date March 28, a vote was taken that Best should be hanged for his offence. He adds, "The time for burning men alive for their heretical opinions was found to be gone by; and even in the instance of Leggat, it was discovered that the spectators were so far moved to pity by the courage and constancy of the sufferer, that it would be inadvisable to repeat the punishment." A Spaniard incurred the penalty of Leggat, but the King, influenced by the sympathy of the people with the previous sufferers, did not dare to carry the sentence into effect. Mr. Hallam remarks, "Such is the venomous

and demoralizing spirit of bigotry, that Fuller, a writer remarkable for good-nature and gentleness, expresses his indignation at the pity which was manifested by the spectators of Legat's sufferings." (Const. Hist., Vol. II. p. 275, note.)

The treatment by the divines of the prisoner is described by himself as harsh and unjust; they neither allowed him to oppose their statements, nor "to give an advised answer by writing." Attention and sympathy were still further roused: men were heard to say that they were loth that the Parliament should bring Paul Best's blood on them for denying the Trinity, and they dissuaded their friends from giving a voice or having a hand in the proceedings against him. Nor was the opposition confined to words. A pamphlet came out, entitled, a "Letter of Advice to the Assembly," in which it was ingeniously argued, heretic as Best was, God might yet turn his heart to the truth, if his life were not cut off; that Paul the apostle had once been a blasphemer; and, in like manner, Paul Best might be converted. Edwards and the Presbyterian clergy of England and Scotland resented the sympathy shewn to "Saint Best." Thomas Gataker, a divine of not small fame, denounced the poor endangered man as a "blasphemous beast."

On the 3rd of April,\* Best was brought to the bar; there he heard the charges brought against him, and "by his answer," says Whitelocke, "confessed the Trinity, and that he hoped to be saved thereby, but denied the three persons as a Jesuitical tenent. A day was set to determine this business, and in the mean time some of the Members of the House appointed to confer with Best to convince him of his errors." (P. 205.)

There are one or two slight but very expressive testimonies to the uprightness and power of Best's bearing and argument when standing at the bar of the House. Edwards (*Gangræna*, Part iii. †) mentions, that "an eminent Parliament man" of the

\* According to the Journals quoted by Godwin, it was April 4.

† This Part of the *Gangræna* is unaccountably rare. Possibly Edwards had overdone the market for religious slander; and being refused admission into decent libraries, it continued to lumber the bookseller's warehouse, until the great fire of London would destroy it, with innumerable better things. Our readers may like to see more of the passage quoted. From a letter written by a minister in the Northern parts, it is said, that "an eminent Parliament man of our country came down lately, with whom I had some conference about Master Edwards. \* \* \* He said truth was victorious, and will be triumphant of itself; as when many thick mists gather about the sun in the morning, the sun by his own light and heat dissipates them by degrees, so would truth do all contrary errors of itself in time, and therefore it was but reason that men should be convinced of their errors, and satisfied in their conscience by reason and argument, and not be compelled by force to constrain their conscience to men's wills. I objected Best's case to him. He said that Best, &c. \* \* \* He slighted my proofs, and said that my scriptures and reasons were not express and demonstrative; and for the fathers and practice of former times, we were not to be ruled by them, *ex ungue leonem*. He is learned and wittie, quick and nimble and magisteriall. I fear he has many abettors which are ejusdem farinae. June 22, 1646."—P. 65.

North declared in conversation, that "Best shewed himself a moderate man, and willing to be satisfied by reasons, and to lay down his opinions, if he might be convinced of them and his conscience satisfied." And Selden, when he heard Best's answer at the bar, declared to the House his belief that the prisoner "was a better man than he understood himself to be."\*

The proceedings against Best led to the Ordinance against Heresy and Blasphemy, which was introduced into the House before the end of the month, at the beginning of which he had been arraigned at its bar. The progress of the bill was interrupted by the ascendancy of the Independents, who, hitherto a persecuted minority, had learnt in the school of suffering the principles of religious liberty. It was not till September that it received its first and second reading. It was not allowed to proceed unopposed. In committee it was warmly and perseveringly debated, and it was not till November 23 that a vote was carried affirming the punishment of death in cases of heresy. The provisions of this Ordinance are thus stated by Mr. Godwin: "The first section of the law enacts, that for the following heresies the party convicted, unless he recants, shall suffer death, as in the case of felony, without benefit of clergy; and if convicted a second time after having abjured, shall die without remission. The heresies are, that there is no God; that God is not omnipresent, omniscient, almighty, immaculate and eternal; that the Father is not God, the Son is not God, and the Holy Ghost is not God, and that these three are not one eternal God; that Christ is not equal with the Father; that he was not really and truly a man; that the godhead and manhood of Christ are not two several natures, or that his manhood was not unspotted of sin; that Christ did not die and rise again, and in his body ascend into heaven, and that his death is not meritorious for believers; that the Scriptures, as enumerated in the canon, are not the word of God; that the bodies of men shall not rise again, and that there is no day of judgment after death. To this enumeration is subjoined a catalogue of inferior heresies, for which the offender shall be imprisoned till he recants, or till he finds sureties that he will not repeat his offence."—*Hist. of Commonwealth*, II. 254—256.

Happily for Best, the attention of Parliament was distracted by the public convulsions; and it was not till May 2, 1648, that this "Draconick Ordinance," as the biographer of Biddle well styles it, was passed. Before that time arrived, Best had ceased to be a prisoner. It was probably between April and July, 1647, that Best caused a petition to be presented to the House, of which we are able to give a copy, probably the first that has been printed since its original publication.

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\* See Burton's Parliamentary Diary, I. 65.



"To the Honorable House of Commons at Westminster.

"The humble Petition of Paul Best, Prisoner in the Gatehouse,

"Humbly sheweth,

"That whereas your Petitioner has been a close prisoner ever since the 14th of Februarie, 1644, only for this, his premised reason or opinion, committed to a minister (a supposed friend) for his judgment and advice only, having at all times shewed himself a liege, loving and active subject to the utmost of his ability, in these and whatsoever else humbly submitting himself to your most serene and able judgments.

"Your Honours would be graciously pleased, in consideration of his exceedingly distressed estate, for what sufferings he has already endured, to grant him his release or judgment, according to the worth and wisdom of this honorable and independent Court.

"And your Petitioner shall ever pray."

This document is preserved in the curious collection of pamphlets (Vol. LXXXIV.) in the Bodleian Library at Oxford. Best's petition was strengthened by numerous similar documents; he himself says, as many as a hundred were presented in his behalf. They appear to have succeeded in their object; for on the first of July, 1647, according to the Journals of the House, Best was discharged. Immediately after his release, we conjecture that he appeared before the public as the author of a pamphlet composed during his imprisonment, of which we propose to give a brief account. The only copy\* we have ever seen of it exists in the Bodleian Library (Pamphlets, Vol. LXXXIV.). It is entitled, "*Mysteries Discovered, or a Mercuriall Picture pointing out the Way from Babylon to the Holy City, for the Good of all such as during that Night of general Errour and Apostasie, 2 Thess. ii. 3, Revell. iii. 10, have been so long misled with Rome's Hobgoblins.* By me, Paul Best, Prisoner in the Gatehouse, Westminster. Printed in the year 1647."

The pamphlet is in small quarto, and occupies 16 pages. The petition already quoted occupies the 17th page, which is, however, not numbered. The work is divided into eleven short chapters. The first chapter opens thus: "Being so extreemly necessitated after so manifold a manner, as, first, for the discharge of my conscience to God and man, that woe is me, if like a fearful or idle servant I should bury that simple talent; secondly, for the vindication of my reputation: if I should sit downe in silence, I might seem to be an accessory to the false accusation of those that blast me with the most odious infamy of blasphemy (to deny the heavenly Trinity, and Jesus Christ to be our blessed Saviour), and the truth of the sacred canonicall Scriptures; lastly, by my long and excessive endurance, being that I cannot procure by the best friends that I have, or of those that are appointed by the Parliament, to omit that I cannot receive that small annuity

\* We believe another copy of it is in the possession of Mr. James Crossley, of Manchester, whose library of 30,000 books is entitled to the admiration of all book collectors.

due unto me out of Yorkshire, besides the false reports of injurious and ignorant persons, that I am not only a most debosh'd and desperate, but a distracted and mad man, which I hope will be a sufficient plea to indifferent judges for the publishing of my bonds. And I appeale to my countrey and all good Christians whether or no by so long imprisonment, without any allowance, or having a determinate hearing, notwithstanding above a hundred petitions printed and written to the House in general and the most eminent and concerning Members, I be not debarred of Christian, but of the liberty of a subject, contrary to law, ordinance of Parliament, equity and humanity. So that without a speedy remedy of such common, continue and unheard-of cruelties, our ensuing end is like to be worse than that we suffered in our late civil wars. For it is not the continuance of our mock fasts that will excuse, so long as our oppression continueth (Isaiah lviii. 6, &c.); yea, of such as conclude their fasts like that of Jan. 28, 1645, at Westminster, with a consultation how to order an innocent, and that after a most cruel (more than heathenish manner, without any legal hearing), much less laudable proceeding (being not allowed of the divines once to oppose or yet to give an advised answer by writing). Lord, lay not this to their charge, being but an intent (through ignorance), which by God's providence and the more gracious of the Parliament was prevented." (Pp. 1, 2.) Our author then proceeds to explain his discovery of two grand mysteries, viz. that in 2 Thess. ii. 3—13, and that in Rev. xvii. 1—5, and "its opposite," Rev. x. 7. He goes on to describe "God the Father" as "resembling some great king, like some of the old Persians that would seldom or never be seen of the people, sending his son and heir, acquainted with his will and pleasure, as his vicegerent, plenipotentiary and prolocutor. The question is, whether the sonne, being equivalent (to use that term in way of reference), be in himself co-equal to the king." John v. 23, he explains as expressing "like quality, and not equality."

In Chapter ii., after alluding to the Creed of St. Athanasius, Best proceeds to say, "We know what charge the apostle giveth (Gal. i. 10) against such writers up of new creeds without warranty, contrary to the first and great commandment set forth by proclamation of the great King, expressly testifying not only his unity, Deut. vi. 4, Ps. lxxiii. 18, lxxxvi. 10, Isa. xxxvii. 16, &c. &c., but also his supremacy and majesty." He proceeds to state that the Son was tenant in capite to God the Father (1 Cor. xi. 3, both for his word, works and honours, John iii. 34, v. 19, 2 Pet. i. 17), and "therefore not co-equal; for without contradiction the less is dignified by the greater." He then proceeds to shew that "God and Christ are distinguished." "To speak definitively of the heavenly Trinity, I believe the Father to be God himself, the God of heaven, the living God and Father;

and that the Son is our Messiah, whom God made Lord and Christ, Prince and Saviour; and that the Holy Spirit is the very power of God; or the Father God essentially, the Son vicentially, and the Holy Spirit potentially; or the Father God above all, the Son God with us, the Holy Spirit God within us; but for the Son to be co-equal to the Father, or the Holy Spirit a distinct co-equal person, I cannot finde; and I believe that these three are one, or agree and conspire in the substance of the same truth to salvation." He then goes on to say that a Trinity of three co-equal persons is but the Chapel of Rome, and he points to the Jews and the Turks and the Great Mogul, who, following the dictate of common intelligence, not corrupt in this kind by a contrary habit, cannot be brought to believe in a Trinity implying "Polytheosie, i. e. gods many or a god-man." "So that the denying of a second Deity or Godhead is not destructive of faith, but only removes it from a false foundation to a true, i. e. God the Father by Jesus Christ." John v. 18, he declares to be a misprision of the Jews, proceeding from their ignorance, as may appear by our Saviour's own comment, John x. 34—37.

In Chapters iii. and iv. he answers objections of "Scriptures wrested by that third semi-pagan century, e. g. John i. 3, *All things were made by him.*" He argues that this was not intended of the material world, as appears by the 10th verse, and refers to the new creation. "Worlds" ought to be "ages." At the close of Chap. iv. he says, "Let us labour to reconcile scripture by scripture, and by no means admit of an absurd sense."

In Chapter v. he considers the objection, that if Christ were not equal to the Father, he was not a sufficient satisfaction, and he declares that the idea is dissonant from the condition of remunerative justice, consisting in a geometrical proportion of acceptance by the party offended. He returns to the subject of the Deity of Christ, and observes, that "to make Christ co-equal to his Father, is to make another, a false Christ, or, to deal plainly with friends, an idoll Christ or two Gods (as much as in us lyeth)—a great indignity to the Father." He notices the theory of the two natures, and describes it as an evasion, contrary both to reason and to scripture.

In Chapter vi. he says, "By iniquity of time the real truth of God has been trodden under foot by a verbal kind of divinity, introduced by the semi-pagan Christians of the third century in the Western Church, immediately upon the ceasing of the Heathenish emperors." He proceeds to identify some of the marks of the Christian church with the w——e of Babylon, dwelling, amongst other signs, on its love of mystery, its persecution of the saints, its polytheism, and its apotheosie of a man-god.

Chapter vii. relates to the sin of the proceedings of Constantine the Great, and concludes in these words: "Kings, captains



and counsellors, albeit renowned, are not presidents in religion more than meaner men, so that servile cattle and men admirers for advantage, are the very ban of all ingenuity and Christianity."

Chapter viii. relates to the Council of Nice, and mentions that Calvin could not endure the words, "very God of very God." He defines mysteries to be things hard to be understood, as parables not expounded, and prophecies not fulfilled, and concludes the chapter with saying, "to multiply the Deity or detract from its unity is blasphemy."

In Chapter ix. Best declares against persecution, and says unless Satan be manacled in this wise, there is little hope either for the liberty of the subject or the law of God amongst us. He adds, "I cannot understand what detriment could redound either to church or commonwealth by the toleration of religions not anti-political, but rather benefit, as we see by example in Holland and Poland."

In Chapter x. he speaks of the objection drawn from the formidable end of Arius, and says it is rather an argument of his equivocal perjury than of the cause. He notices the orthodox explanation that God is not divided, but only distinguished into three equal persons, and goes on to say, "I perceive how the Western sun declineth to its period and setting, and, as for that third Reformation which succeeded the Calvinian upon the Turkish Terodomics more remote from the Romish tyranny, especially about A.D. 1560, in Transylvania, Lithuania, Livonia and Polonia, we cannot expect to be complete before the revolution to the East, where it first began. Rev. vii. 9, ix. 14, xvi. 12, &c."

In Chapter xi. he says, "As for presumption, to profess that which God commands, yea that first and great commandment, I aver it to be none, Deut. xxiii. 20, and the Son of Syrach, iii. 23, v. 10, to be opposed to never so many or great, Numb. xiv. 44, xvi. 2, or never so glorious titles of the orthodox Nicene fathers and the Pope his Holiness, for that Job xxxii. 22. Therefore, howsoever some object that it is damnable to believe no more than what we can comprehend, yet let them consider that in the precepts necessary to salvation, we are to believe what we may apprehend according to our best understanding, Mark xii. 33, Jer. ix. 24. This I say to the shame of such as shut their eyes against the most illustrious and authentically testimony of all or the most memorable or approved times, places and persons." The pamphlet concludes with a prayer that the more able and ingenuous, like true and trusty soldiers of Jesus Christ, would do their utmost to put an end to the long captivity of the spiritual Babylon, and that God would prosper their endeavours that are studious of the sincere truth, and strive for the same to death, and defend justice for their life.

From the account now given of "*Mysteries Discovered*," of

which even the title was unknown to all previous writers of Unitarian history, our readers will be able to form their own estimate of the author's opinions and talents. The style has little to commend it, being involved and sometimes obscure. Mingled with sublime truths, we here and there detect some weak and puny mystical conceit. This is the characteristic of other bold and "heretical" writers of that age, such as Dell and Erbury. It is not surprising that men like the seekers after religious truth in the 17th century, should on first opening their eyes be dazzled and perplexed, and see *men as it were trees walking*. In reference to Paul Best, we may rather wonder that he was so soon enabled to apprehend with distinctness so many scripture truths, of which men bound up by orthodox systems had never dreamed.

The eye of Parliament was quickly directed to Best's work. Its publication was an act of great courage in a man who had been a prisoner for the like opinions for two years and four months, and who not many days previously had emerged from his dungeon in the Gatehouse. He was anxious not merely to assert scripture truth, but also to vindicate in the face of the country his personal reputation. Great courage is sometimes found in combination with simplicity and artlessness of character. It was so in the case of Dr. Priestley. The simple love of truth sometimes also endues men with almost prophetic vision, by which they can see and follow a way of safety which worldly wisdom cannot discern. Such men throw themselves fearlessly on a great principle, and are borne harmless to shore amidst the wildest waves of persecution. Best knew by his own experience that he had as a scriptural inquirer the sympathy and approbation of many good and some powerful men. He also knew that the influence of the Independents, who were friends of religious toleration, was increasing. Notwithstanding these considerations, it would probably appear to an ordinary man an act of madness in one whose life was so recently in danger for heresy, to dare the resentment of enemies embittered by his escape from them, by publishing the grounds and reasons of his obnoxious opinions. On the 24th July, Best's pamphlet was noticed in Parliament. It does not appear, from the brief record given by Whitelocke, that any attempt was made to deprive its author a second time of his personal liberty; but the pamphlet itself was ordered to be burnt, and an order was also given to punish the printer,—a despicable proceeding in men who had not courage to attack the author himself. Of the printer's name we find no record. The impression of the pamphlet was doubtless burnt. The order followed so quickly upon its publication, that very few copies would escape this "massacre."\*

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\* "We should be wary what persecution we raise against the living labours of publick men, how we spill that season'd life of man preserved and stored up in

With this proceeding our knowledge of Paul Best, to our great regret, abruptly closes. We rejoice in this opportunity of drawing attention to the case of this Unitarian confessor, and hope that by the researches of the curious in the Library of the British Museum and other depositories of the forgotten theological literature of our country, some further light may be thrown on his opinions and personal history.

In our next No. we propose to give an account of a short theological MS. in Latin which we discovered in the Bodleian, in connection with Paul Best's "Mysteries Discovered."

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#### MR. WOOD ON THE REPRINT OF THE ROLLS PROCEEDINGS.

SIR,

I BEG your permission to say a few words upon the Introduction which has recently appeared to the reprint of your valuable report of the proceedings in the Rolls Court in reference to Manchester College.

I regret that the writer of the Introduction should, in the important words which he has quoted from the Memorial presented to Her Majesty in 1841, have omitted their application to "a College maintained in or near the County Palatine of Lancaster."\* Upon this context much depends in the meaning which the words bear. The whole passage is as follows: "That, from that time to the present day, the most ancient section of this people, viz. English Presbyterians, have maintained within or near the County Palatine of Lancaster a College, in which University learning has been taught, and young men have been educated for a professional or civil life, and especially for the Christian ministry, without subscription to human articles or confessions of faith."

With reference to the meaning which these words were at the time intended to convey, I beg to say that I believe them to have been written by my father, whose opinion appears to have been very much in accordance with that lately expressed by Mr. James Yates—that the property of the College was held under limitations to the North of England—and who, as the evidence of those survivors best competent to give an opinion leads me to believe, would, if living, have deemed it an imperative duty

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books; since we see a kind of homicide may be thus committed; sometimes a martyrdom; and, if it extend to the whole impression, a kind of massacre."—Milton's *Areopagitica*, printed in 1644.

\* "In this page final leave is taken of those differences which have recently prevailed among some of the most earnest friends of the College upon the course it ought to pursue. This paragraph is no doubt the last which will be written in reference to those differences. In now passing them behind us into history, the writer of this Advertisement,—an actor in them,—takes on himself to add, that whatever other variance of opinion there was, unquestionably the unanimous desire of the friends of Manchester New College has been and is, that it may continue to fulfil to future generations, as effectually as it has heretofore fulfilled, that which, in its Memorial to the Queen for incorporation in the University of London, was declared its 'SOLE PURPOSE,'—the purpose, namely, 'OF GIVING UNIVERSITY LEARNING TO THOSE WHO SEEK IT, WITHOUT TEST OR CONFESSION OF FAITH.'"



legally to resist the removal of the College from what he believed to be its rightful locality in the North.

I may further add, that two gentlemen who signed the Memorial of 1841, signed, seven years later, after full deliberation, a declaration of opinion that the nature and objects of Manchester College were purely local.

There has been no desire on my part to revert to this subject, or to keep open questions which it may not be desirable to remember. The leading question, whether for good or for evil, is now decided, and I for one can have no other wish than that Manchester College may in its new position accomplish results not unworthy of its antecedent history. But I cannot think it right to allow what professes to appear as the "last paragraph written in reference to recent differences," to convey, unnoticed, a misrepresentation, as I believe it, of the meaning of an important document, which my late father took deep interest in preparing, and in which I well remember his dwelling with especial pleasure upon the particular words which the writer of the Introduction has omitted in his partial and imperfect quotation.

WM. RAYNER WOOD.

*Aberdovey, Merionethshire, July 18, 1853.*

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DANIEL SKINNER.

SIR,

THE reviewer of the new edition of Milton's Treatise on Christian Doctrine, in your number for March having requested information (p. 180) respecting Daniel Skinner, to whom Milton entrusted his manuscript, I beg to direct his attention to the very curious and interesting details which he will find in the Christian Reformer for 1841, pp. 122—129, and in Wallace's Antitrinitarian Biography, Vol. III. pp. 334—347.

JAMES YATES.

*Lauderdale House, Highgate, March 21, 1853.*

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#### IS PROTESTANTISM A MERE NEGATION?

NOR is it (*Protestant*) a name to be ashamed of, under the fancy that Protestantism is a mere negation. Every prophet, every preacher of truth and righteousness from the beginning, has been a Protestant—has had to lift up his voice in protesting against the vices and follies of his contemporaries. The false prophets, who cry peace where there is no peace, are not Protestants; but he who cries that there is no peace to the wicked, is in so doing a Protestant. The Law, with its imperative, *Thou shalt not*, is Protestant. So, too, is the Gospel, in that the light *shineth in darkness*, and *the darkness comprehendeth it not*. There is a mode of Protestantism, indeed, which is a mere negation; but true Protestantism is only that assertion of the truth which involves a denunciation of the opposite errors,—that proclamation of the light, which not only diffuses the light, but drives away the darkness.—*Archdeacon Hare*.

## CRITICAL NOTICES.

## ENGLISH DICTIONARIES.

- A New Dictionary of the English Language, combining Explanation with Etymology, and illustrated by Quotations from the best Authorities.* By Charles Richardson, LL.D. 2 vols. 4to. London—Pickering. 1844.
- A Dictionary of the English Language.* By Noah Webster. Revised by Chauncey A. Goodrich. 1 vol. 4to. London—Bogue. 1852.
- A Dictionary of the English Language.* By Noah Webster. Revised by Chauncey A. Goodrich. 1 vol. crown 8vo. London—Office of the Illustrated Library. 1852.
- A Universal Critical and Pronouncing Dictionary of the English Language.* Compiled from the Materials of Noah Webster and Joseph E. Worcester. 1 vol. crown 8vo. London—Henry G. Bohn. 1851.
- A Dictionary of the English Language.* By Alexander Reid, LL.D. 8th Edition. Edinburgh—Oliver and Boyd. 1852.

THE time has arrived for the production of a good Dictionary of the English Language. Unsatisfactory as our literature is at present in this particular, it is nevertheless by no means poor. Among its productions, two works of original pretensions and distinguished merit present themselves, namely, the Dictionary of Dr. Samuel Johnson (1755), and that of Dr. Richardson (1844), the title of which we have here given. Most of the other Dictionaries produced in this country are compilations from these and other sources. Dr. Johnson's Dictionary is a permanent monument of industry and various learning; but when it was composed, the true principles of lexicography were little understood, and the work, even with the improvements of Todd, is at present very much in the rear of philological scholarship. A new edition of it is now preparing by Dr. Latham, who has justly gained celebrity by his improvements in English grammar; and were Dr. Latham as sound as he is ingenious, and were he acquainted with the Celtic as well as he is with the Teutonic tongues, we should have full confidence that the result of his revision would be satisfactory. Unquestionably, Dr. Latham brings to his task an acquaintance with the sources of etymological illustration far superior to those which were possessed by Dr. Richardson, the etymological merits of whose Dictionary are not so considerable as a familiarity with German scholarship could not have failed to make them. His work, however, with other original features, has the great recommendation which is found in a very copious selection of illustrative passages, well chosen from the best authorities, ancient and modern, and set forth in chronological order, so as to offer an exact and complete history of every principal word from the earliest time down to the present day.

The high price, however, of Johnson's and Richardson's Dictionaries puts them beyond the reach of ordinary students. With a view to the convenience of such persons, we have therefore turned our attention to Webster's Dictionary. Three things are of importance in a Dictionary: first, etymology, or the roots whence words are derived; secondly, definitions, or the exact determination of the import of words; and thirdly, illustrations, or historical instances shewing the rise and progress of the

several meanings or applications. In the last particular, Richardson's Dictionary is unapproached, though Johnson's has no small merit. But, speaking in general terms, we may safely pronounce Webster's Dictionary as, in all the three particulars, the best work that, so far as our knowledge extends,\* has yet been produced. In one particular, Webster's Dictionary has a decided superiority—we mean in the good sense by which it is pervaded. In the selection of his vocabulary, or the words which he applies himself to explain, in the choice of his illustrative instances, in the definitions he gives, as well as in the etymologies he assigns, Webster is ever guided by a soundness of judgment which is pleasing in itself, and which adds greatly to the usefulness of his labours. This quality is the more valuable because it is not very common in men remarkable for erudition, and we must confess to have frequently felt its want in the attention we have paid to English Dictionaries.

Dr. Webster's Dictionary was first published in two quarto volumes in the year 1828. In this shape it appeared in an English edition, and was found acceptable in this country. At the expiration of twelve years, or in the year 1840, a second edition was published by the author in two royal octavo volumes. Of the second edition, the chief improvements were the introduction of several thousand additional words, and the correction of definitions, particularly such as related to the sciences. In conducting this revision, Dr. Webster was aided by his son, William G. Webster, and by Professor Tully. On Dr. Webster's death, it was found that he had left in manuscript many improvements. These have been incorporated in the stereotyped one-volume quarto edition which was last year published in England by Mr. Bogue, of Fleet Street, London. In order to bring that edition as near perfection as possible, it was committed for revision to Professor C. A. Goodrich, one of the members of Dr. Webster's family. By these successive revisions, new matter of a very large amount was added to the original work, and improvements of various kinds were made. To the definitions, or what are commonly called "the meanings," special care has been given by Professor Goodrich, who has laboriously consulted all the best and most recent authorities, and called in the aid of others in branches of knowledge with which he was himself less familiar. "A correspondence has likewise been carried on with literary friends in England, and especially with one of the contributors to the Penny Cyclopædia, with a view to obtain information on certain points in respect to which nothing definite could be learned from any books within the reach of the Editor. Extended lists of words have been transmitted for examination, and returned with ample notes and explanations. Much obscurity has thus been removed in respect to the use of terms which have a peculiar sense in England, especially some of frequent occurrence at the universities, in the circles of trade, and in the familiar intercourse of life." (Preface to the Revised Edition, p. vi.) "With regard to the insertion of new words, the Editor has felt much hesitation and embarrassment. Some thousands have been added in the course of this revision, and the number might have been swelled to many thousands more, without the slightest difficulty. There is at the present day, especially in England, a bold-

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\* We have seen the "Imperial Dictionary" favourably described, but personally we are unacquainted with the work.



ness of innovation on this subject, which amounts to absolute licentiousness. A hasty introduction into our Dictionaries of new terms is greatly to be deprecated. Our vocabulary is already encumbered with a multitude of words which have never formed a permanent part of English literature, and it is a serious evil to add to their number. Nothing, on the contrary, is so much needed as a thorough expurgation of our Dictionaries in this respect—the rejection of many thousands of words which may properly find a place in the glossaries of antiquarians, as a curious exhibition of what has been *proposed*, but never *adopted*, as a part of our language, but which, for that reason, can have no claim to stand in a Dictionary designed for general use. All words, indeed, which are necessary to an understanding of our great writers, such as Bacon, Spenser, Shakespeare, &c., ought, though now obsolete, to be carefully retained.” (Preface, p. vii.) “In respect to *Americanisms*, properly so called, it is known to those who are conversant with the subject, that they are less numerous than has been generally supposed. Most of those familiar words, especially of our older states, which have been considered as peculiar to our country, were brought by our ancestors from Great Britain, and are still in constant use there as local terms. The recent investigations of Firby, Holloway and Halliwell, have thrown much light on this subject.” (Preface, p. vii.)

Messrs. Ingram, Cooke and Co., proprietors of the “Illustrated London Library,” have recently reprinted in England an abridgment of Dr. Webster’s Dictionary, as revised and enlarged by C. A. Goodrich. This differs from the previous work chiefly in the omission of the illustrative passages and the general compression of the matter. Bogue’s edition of the entire work of Webster contains a very valuable and learned “Introductory Dissertation on the Origin, History and Connexion of the Languages of Western Asia and Europe,” which is omitted in Ingram and Cooke’s abridgment. Except, therefore, on the ground of lowness of price, the quarto original is far preferable to the octavo abridgment.

Mr. Bohn’s reprint is in reality a compilation, in part from the materials of Dr. Webster, made by Joseph E. Worcester; but the basis of the work is the Dictionary of Dr. Samuel Johnson as corrected and enlarged by Todd. To the words given in Todd’s Johnson, nearly 27,000 terms have been added, derived from various sources, among which is that not very high authority nor very scarce work, Walker’s “Critical Pronouncing Dictionary.” The lexicographical portion, forming the substance of the work, is preceded by an Introduction, containing essays on, 1, the Principles of Pronunciation; 2, Orthography; 3, English Grammar; 4, the Origin, Formation and Etymology of the English Language; 5, Archaisms, Provincialisms and Americanisms; and 6, History of English Lexicography. At the stand are found two pieces, namely, Walker’s Key to the Classical Pronunciation of Greek, Latin and Scripture Proper Names, enlarged and improved; and A Guide to the Pronunciation of Modern Geographical Names. To many words the name of the authority is given, but illustrative examples are altogether wanting. In general the work is respectably executed, but words are introduced in no small abundance which should not have found a place in a compilation intended for the general student. We have accidentally thrown the leaves open at p. 120, and, running the eye down one column, found in close succession and in a short space these strange

words—Clathrate, Claudent, Claudicant, Claudicate, Claudication, Clausella, Clausike, Clausil, Clausthalite, Claustral, Clausular, Clausure, Clavate, Clavated, Claveau, Clavellated, Claver, Claviary, Clavichord, Clavicular, Clavigella, Claviger, Clavigerous, Clavy. These, we suppose, are scientific terms. We speak modestly; for the aspect of some of them is so extraordinary, that we are by no means sure to what class they belong. If, however, they are taken from works on science, their exposition should be reserved for a Scientific Dictionary.

The fault of presenting words which at least are not of the current coin of the realm, is more glaring in the otherwise very useful and cheap manual by Dr. Reid, the acceptance of which with the public is attested by the number of editions through which it has passed. And the fault is in such a compendium the more reprehensible, because the volume is intended for use chiefly among the uneducated, who will naturally consider every word as good which they find here. What, then, will such persons make of Amentaceous, Amort, Amortisation, Amortise, Amphibolous, Amphisbaena, Amphiscii, Anademe, Anagogics, Anagrammatism, Ananas, Anasarca?

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*Cranford.* By the Author of *Mary Barton*, *Ruth*, &c. London—Chapman and Hall. 1853.

CRANFORD is a charming little book, English all over, full of humour and good-nature, with just enough of story in it to satisfy the appetite for narrative, but the narrative only designed as the occasion of a series of portraits and of a succession of social interiors, which almost any genteel English town would, before the days of railroads and electric telegraphs, have furnished to a true artist. The portraits of the gentle "Amazons" of Cranford are full of individuality and truth. Under different names, we knew every one of them in a distant county town some thirty years ago. The opening programme of "Our Society" at Cranford is a delicious bit of description, as free from caricature as it is redolent of good-nature.

"In the first place, Cranford is in possession of the Amazons; all the holders of houses, above a certain rent, are women. If a married couple come to settle in the town, somehow the gentleman disappears; he is either fairly frightened to death by being the only man in the Cranford evening parties, or he is accounted for by being with his regiment, his ship, or closely engaged in business all the week in the great neighbouring commercial town of Drumble, distant only twenty miles on a railroad. In short, whatever does become of the gentlemen, they are not at Cranford. What could they do if they were there? The surgeon has his round of thirty miles, and sleeps at Cranford; but every man cannot be a surgeon. For keeping the trim gardens full of choice flowers without a weed to speck them; for frightening away little boys who look wistfully at the said flowers through the railings; for rushing out at the geese that occasionally venture into the gardens if the gates are left open; for deciding all questions of literature and politics without troubling themselves with unnecessary reasons or arguments; for obtaining clear and correct knowledge of everybody's affairs in the parish; for keeping their neat maid-servants in admirable order; for kindness (somewhat dictatorial) to the poor, and real tender good offices to each other whenever they are in distress, the ladies of Cranford are quite sufficient. 'A man,' as one of them observed to me once, 'is so in the way in the house!' Although the ladies of Cranford know all each other's proceedings, they are exceedingly

indifferent to each other's opinions. Indeed, as each has her own individuality, not to say eccentricity, pretty strongly developed, nothing is so easy as verbal retaliation; but somehow good-will reigns among them to a considerable degree.

"The Cranford ladies have only an occasional little quarrel, spirted out in a few peppery words and angry jerks of the head; just enough to prevent the even tenor of their lives from becoming too flat. Their dress is very independent of fashion; as they observe, 'What does it signify how we dress here at Cranford, where everybody knows us?' And if they go from home, their reason is equally cogent: 'What does it signify how we dress here, where nobody knows us?' The materials of their clothes are, in general, good and plain, and most of them are as scrupulous as Miss Tyler, of cleanly memory; but I will answer for it, the last gigot, the last light and scanty petticoat in wear in England, was seen in Cranford, and seen without a smile."—Pp. 1—3.

The heroine of Cranford, if heroine the book have, is a "Miss Matty," an amiable spinster, daughter of a deceased rector of the place. By the failure of a bank, the little income of the good lady is cut down to a miserably slender pittance, and she is necessitated to give notice to her only servant that they must part. These facts premised, our readers will be able to enter into all the pathos and humour of the scene that ensues.

"Martha opened the door to me, her face swollen with crying. As soon as she saw me, she burst out afresh, and taking hold of my arm she pulled me in, and banged the door to, in order to ask me if indeed it were all true that Miss Matty had been saying.

"'I'll never leave her! No! I won't. I telled her so, and said I could not think how she could find in her heart to give me warning. I could not have had the face to do it, if I'd been her. I might ha' been just as good-for-nothing as Mrs. Fitz-Adams's Rosy, who struck for wages after living seven years and a half in one place. I said I was not one to go and serve Mammon at that rate; that I knew when I'd got a good missus, if she didn't know when she'd got a good servant—'

"'But Martha,' said I, cutting in while she wiped her eyes.

"'Don't 'but Martha' me,' she replied to my deprecatory tone.

"'Listen to reason—'

"'I'll not listen to reason,' she said, now in full possession of her voice, which had been rather choked with sobbing. 'Reason always means what some one else has got to say. Now I think what I've got to say is good enough reason. But reason or not, I'll say it, and I'll stick to it. I've money in the Savings' Bank, and I've a good stock of clothes, and I'm not going to leave Miss Matty. No! not if she gives me warning every hour in the day!'

"She put her arms akimbo, as much as to say she defied me; and, indeed, I could hardly tell how to begin to remonstrate with her, so much did I feel that Miss Matty in her increasing infirmity needed the attendance of this kind and faithful woman.

"'Well,' said I at last—

"'I'm thankful you begin with 'well!' If you'd ha' begun with 'but,' as you did afore, I'd not ha' listened to you. Now you may go on.'

"'I know you would be a great loss to Miss Matty, Martha—'

"'I telled her so. A loss she'd never cease to be sorry for,' broke in Martha, triumphantly.

"'Still she will have so little—so very little—to live upon, that I don't see just now how she could find you food; she will even be pressed for her own. I tell you this, Martha, because I feel you are like a friend to dear Miss Matty; but you know she might not like to have it spoken about.'

"Apparently, this was even a blacker view of the subject than Miss Matty



had presented to her; for Martha just sat down on the first chair that came to hand, and cried out loud—(we had been standing in the kitchen).

“At last she put her apron down, and looking me earnestly in the face, asked, ‘Was that the reason Miss Matty wouldn’t order a pudding to-day? She said she had no great fancy for sweet things, and you and she would just have a mutton-chop. But I’ll be up to her. Never you tell, but I’ll make her a pudding, and a pudding she’ll like, too, and I’ll pay for it myself; so mind you see she eats it. Many a one has been comforted in their sorrow by seeing a good dish come upon the table.’

\* \* \* “I had forgotten to tell Miss Matty about the pudding, and I was afraid she might not do justice to it; for she had evidently very little appetite this day; so I seized the opportunity of letting her into the secret while Martha took away the meat. Miss Matty’s eyes filled with tears, and she could not speak, either to express surprise or delight, when Martha returned, bearing it aloft, made in the most wonderful representation of a lion *couchant* that ever was moulded. Martha’s face gleamed with triumph, as she set it down before Miss Matty with an exultant ‘There!’ Miss Matty wanted to speak her thanks, but could not; so she took Martha’s hand and shook it warmly, which set Martha off crying, and I myself could hardly keep up the necessary composure. Martha burst out of the room; and Miss Matty had to clear her voice once or twice before she could speak. At last she said, ‘I should like to keep this pudding under a glass shade, my dear!’ and the notion of the lion *couchant*, with his currant eyes, being hoisted up to the place of honour on a mantel-piece, tickled my hysterical fancy, and I began to laugh, which rather surprised Miss Matty.

“‘I am sure, dear, I have seen uglier things under a glass shade before now,’ said she.

“So had I, many a time and oft; and I accordingly composed my countenance (and now I could hardly keep from crying), and we both fell to upon the pudding, which was indeed excellent—only every morsel seemed to choke us, our hearts were so full.”—Pp. 267, 268.

*Older and Wiser; or, Steps into Life. A Sequel to the Amyotts’ Home.*

By the Author of the *Amyotts’ Home*, *The Tests of Time*, *Life’s Lessons*, &c. London—Groombridge.

LIKE the little book to which it is a Sequel, “*Older and Wiser*” is written naturally and well, and may teach young and old more of the nature of education and moral discipline, than they will gather from some books of much higher pretension.

The picture of the struggle of the Amyotts’ through their difficulties, and the display of the sweet uses of adversity in bracing their minds and giving energy to their characters, are valuable parts of the story.

*Social Worship, its Propriety and Importance.* Two Discourses, by Richard Shaen, M.A. London—Tweedie.

WITH these two earnest, truth-speaking discourses, Mr. Shaen entered on his pastoral labours at Dudley. They breathe a pure spirit, and are in perfect accordance with the occasion on which they were delivered.

## INTELLIGENCE.

### THE PROVINCIAL MEETING.

This ancient annual gathering of the English Presbyterian ministers of the two counties of Lancaster and Chester, was held on Thursday, June 23, at the Strangeways chapel, Manchester. There was an unusually large attendance of ministers, and a respectable attendance of the laity, notwithstanding the absence of several who were detained at the theological examination going on at the College. The religious service was conducted by Rev. Chas. Beard, of Gee Cross, and the sermon was preached by the Rev. G. H. Wells. The preacher took for his text Acts ii. 1—"And when the day of Pentecost was fully come, they were all with one accord in one place." The preacher said these words had reference to the transactions of that day which is generally termed the day of Pentecost, but he should use them on the present occasion as a general sanction for the meeting together of the friends of Christ's religion, and then proceeded to give a sketch of the past history of those sentiments which more particularly unite us as a body, from the earliest period to the present day, and afterwards remarked on the various efforts which have been made of late years, and are indeed now making, to give publicity and effect to the Unitarian doctrine. He observed that our faith is an ancient faith; in proof of which he pointed to the first ecclesiastical history we possess—the Book of the Acts—and contended that the early ecclesiastical historians clearly proved that the Christian church was for several of the first ages entirely Unitarian. After stating that Mosheim, an orthodox historian, himself gave it as his opinion that during the early centuries of the church *&c* by no means approached what he considered the standard of correct doctrine, and that various modern writers have touched on this subject, he remarked, that it remained for the great Priestley to shew in his work on Early Opinions, and by his researches into ecclesiastical history, how many corruptions originating in dark times became gradually incorporated with the church, and were finally established and perpetuated by the decrees of councils and the sanctions of ecclesiastical authority. He alluded to the exertions of the Unitarians in Poland, about the middle of

the 16th century, where a city was built for their residence, called Racow, from whence proceeded the Racovian Catechism, at which time Unitarianism assumed a peculiar and distinct form, and those who adopted their views were called Unitarians. In adverting to the history of our opinions as connected with our own country, mention was made of Firmin, who spent a large fortune in founding hospitals, endowing schools, and other works of benevolence;—of Emlyn, who avowed his opinions in Ireland; and Whiston, who was driven from Cambridge for supporting opinions contrary to the Articles,—all of whom professed Unitarianism. In the concluding part of the discourse, reference was made to the termination of the course of education pursued at the Manchester New College, and its contemplated removal from this city. The preacher also reminded his hearers that the prospect of the Unitarian body in this immediate neighbourhood was very encouraging, and intimated that several places of worship, dedicated to the worship of the One God, have been opened among us during the present year.

At the close of the service, the business meeting took place, under the presidency of Rev. Dr. Beard. The Secretary, the Rev. James Whitehead, called over the roll, and the following ministers replied: J. Ashton, F. Baker, Dr. Beard, C. Beard, J. Colston, R. L. Carpenter, M. C. Frankland, W. Fillingham, J. Freestone, H. Fogg, W. Gaskell, H. Green, E. Hawkes, B. Herford, W. Herford, F. Howorth, — Hubbard, J. R. McKee, J. Layhe, J. Malcolm, J. Martineau, J. Ragland, J. G. Robberds, W. Smith, J. J. Tayler, J. H. Thom, Jas. Taylor, C. Wallace, G. H. Wells, J. Whitehead, J. Wilkinson, W. Whitelegge, J. Wright. The ministers from other counties were, E. Higginson, Hugh Hutton, P. Cannon, E. Talbot, J. K. Montgomery, J. Dendy, W. Sunderland.

Rev. C. Wallace moved and Rev. F. Howorth seconded a vote of thanks to the supporter and preacher.—Mr. Beard and Mr. Wells acknowledged the vote.

In obedience to the custom observed on the admission of a new member of the association, the Rev. James Martineau, of Liverpool, offered the wel-

come of the association to the Rev. Mr. Frankland, who had joined it since its last meeting. In doing so, he expressed a hope that Mr. Frankland might be as successful in his new sphere of usefulness as he had been in that which, until recently, he had occupied in Yorkshire.—The Rev. James Whitehead, Secretary to the meeting, seconded this welcome; and the Chairman added his word to the recognition, stating that he had long known Mr. Frankland, and had reason highly to esteem him. He was exceedingly glad that he had found a sphere of usefulness in this vicinity.—The Rev. Mr. Frankland thanked the meeting for the recognition and welcome which had been accorded to him.—The Chairman called upon Mr. Ashton to present a report of the monthly services which, owing to the liberality of Mr. Thomas Ainsworth, of the Floss, Cumberland, were conducted in a school-room at Cleator, near Whitehaven.—The Rev. Mr. Ashton read the following report:

"In reporting what there is to state respecting the Cleator services, it will not be necessary to trespass at very much length on the attention of the meeting. The last thing, all are aware, desired by those to whom the Cleator services are of the most immediate personal interest, is, that any prominence should be given them beyond their own most humble pretensions and actual occasion. Yet to this Assembly, which supplies to the request of our respected friend Mr. Ainsworth the valuable and highly valued instrumentality by which those services are carried on, some information is due, and will naturally be acceptable respecting them. And it is believed it will be here generally felt, that an interest and importance attaches to the monthly Sunday services at Cleator, beyond the limits of their own locality, and beyond the measure of their own most modest aim and pretensions.

"It were unreasonable to expect that there should be ordinarily much to communicate respecting these services. But on the present occasion, a fit opportunity, perhaps, arises of reverting to them with some attention.

"The series has now extended over five consecutive years. And it will be heard with interest by those present, that application is for the sixth time made to the Provincial Meeting of Presbyterian and Unitarian Ministers of Lancashire and Cheshire for the arrangement of twelve monthly Sunday services for the year ensuing, at the school-room at

Cleator Mill, in Cumberland. Decisive testimony is afforded in such renewed application of the satisfactory working of the plan, and of the inducements which are felt to desire and seek its continuance.

"It is well known to those who have any knowledge of these services, that Mr. Ainsworth, being resident at a remote distance from all opportunities of attending the public worship which as a Unitarian he conscientiously approved, felt it to be his duty to provide for himself and his family such occasional public worship conducted on his own principles as he could; and in that manner, in the neighbourhood in which he resided, both to evince his sense of the importance of public worship, and to give the weight of his personal consistency in support of those religious views and principles which he held from conviction, and believed to be of the most beneficial tendency. His intelligence and liberality devised a suitable plan for carrying out his purpose; for the requisite assistance in effecting which he looked and applied to this Assembly as the body of ministers nearest and most likely to afford it. The Provincial Meeting affects not to be, nor is recognized as being, in the exercise of any synodical authority over the ministers and congregations in connection with it. But Mr. Ainsworth most reasonably directed his views to it for sympathy and concert in what he was undertaking. His application was with pleasure acceded to; and what has in this instance taken place, not unnaturally suggests that the Provincial Meeting, as an important centre of sympathy and free united action, has capabilities of expanding influence and usefulness in new channels, with favourable opportunities and under proper conditions, such as were found in the case of Mr. Ainsworth's application from Cleator.

"That gentleman's proposition to the Provincial Meeting was no hasty or unconsidered one. There was nothing crude in the plan; its objects were definite, its means the proper ones for the end to be attained, and its arrangements in every particular so thoroughly digested and well adapted, that the working of it from its adoption has proceeded with perfect ease, nor the least alteration in it in any respect been found necessary.

"The results have perfectly corresponded to the conception, design and character of the plan. Its immediate object was to make provision for a personal and family want, in securing, so far as possible, those privileges and satisfactions of public worship in accord-



ance with the convictions of the understanding and the dictates of conscience, upon which the deepest value was set. And the stated services so provided were open to any residents in the village and neighbourhood who might have similar inducement to attend them. The privilege, the advantage and the satisfaction have been participated in, and no doubt been very highly valued, by persons within the reach of these services. It has been a purely religious and moral influence which has been aimed at in them. There has been no desire or attempt to 'come with observation,'—not the least wish to create an attendance beyond that which the nature of the services themselves attracted. The attendance has been perfectly spontaneous. The gentleman by whom these services have been established and supported, eminently characterized by his intelligence and own independence of judgment, desires nothing more than that others should exercise their unbiassed choice and individual judgment in matters of personal concern, and especially these most important of all. As a proprietor and employer in his neighbourhood, he has with the most religious abstinence refrained from the faintest exercise in a single instance of the influence of personal position in connection with these services.

"It only remains to add (what is stated on the best authority), that 'these services have satisfied, and more than satisfied, the purpose for which they were sought.' A worship has been instituted and publicly paid, the advantages of which have been extended beyond those for whom it was immediately required and provided, to others, by whom its opportunities have been highly prized, and to whom they have been most valuable. In these religious services, as was intended, 'the right of private judgment has been asserted, individual responsibility enforced, personal holiness recommended, and religion in earnest insisted upon; and it has been constantly inculcated that the life and conduct are the best evidences of a pure faith.' The influence of the services for good has reached to others of the community besides those who have attended them personally, and had its share in inducing a zeal among the Church people and Catholics which was previously undeveloped. The services in the school-room at Cleator Mill are generally well attended, and always by those of most intelligence in the neighbourhood; and a spirit of Christian charity is found prevailing among all classes which is most remarkable.

And it cannot be doubted how much has contributed to this what is seen in these religious services of the right of private judgment asserted, exemplified and sacredly respected, in connection with religious earnestness and a most enlightened concern for the best interests of society."

The Rev. H. Green moved a vote of thanks to Mr. Ainsworth, for his zealous and enlightened efforts in behalf of religious services at Cleator.—The resolution was seconded by the Rev. Charles Beard, who, as one who had participated in the services, bore testimony to their excellent effects, and was unanimously adopted.—Mr. Ainsworth said that he did not deserve any thanks, but that he owed much gratitude both to this association and to his clerical friends who had visited Cleator. He wished it to be distinctly understood, that their services were not commenced in a proselytizing spirit, but were originally intended as private services for the benefit of himself and his family. It was at the suggestion of Mrs. Ainsworth that they were held in a school-room, in order that those who felt a want of them similar to that which he and his family experienced, might attend them.—It was announced that the Provincial Meeting would next year be held at Warrington; and the Rev. Russell Carpenter was, by ballot, appointed supporter to the Rev. Charles Beard, who will preach the sermon on that occasion. The Committee of the association for the past year was re-appointed for the ensuing one, with the exception that the Rev. C. Wallace was substituted for the Rev. J. J. Tayler as a member of it.—The Chairman requested Mr. Baker to state the origin and progress of an effort which was being made in the Potteries.—Mr. Baker stated, that in the Potteries there were the germs of several large congregations. A short time since, application was made to the Chairman by a person living at Hanley, who had been a freethinker, but was now a Unitarian Christian, desiring that some plan might be adopted by which services might be carried on as an experiment. He (Mr. Baker), the Chairman, Mr. Tayler and other ministers, had gone to this district, and had preached to numerous and attentive congregations. On Sundays on which no such minister was there, service was conducted by local preachers; and it was a very common thing for Mr. Wedgwood, a man of great property, to go five or six miles to listen to the

preaching of one of his own workmen. He was told that there could not be less than 1000 Unitarians in the Potteries, and he believed that in the Hanley, Newcastle and Etruria district, there were 200 or 300 Unitarian families. They looked forward to building a chapel at Stoke, but in the mean time it was thought desirable to continue the present services; and he thought that this association ought to render them all the assistance in its power.—The Rev. Hugh Hutton inquired whether these congregations were at all connected with the societies of Christian Brethren which flourished in the Potteries some years ago.—Mr. Baker said that he had no doubt that the elements of the present congregations were to be found in the societies of Christian Brethren. The present congregations did not take the name of Unitarians. Many of them were Christian Brethren, and others Barkerites. Many of them had originally been New-Connexion Methodists.—The Rev. J. Wright suggested that a committee should be formed to encourage the efforts of the local preachers, and occasionally to send them ministers of a higher order.—The Chairman said that the course which had hitherto been adopted in relation to this matter, had been adopted with the sanction of the Manchester ministers, to whom he submitted the application which was made to him; therefore there did exist an organization which met the suggestion now made.—The Rev. James Martineau, considering it highly important that they should render all assistance in their power to the congregations which had been referred to, moved that the Manchester meeting of ministers should be requested to act as a Committee to hold communication with the Potteries, and other districts not regularly provided with ministers, and yet desiring their services; and that they should report the condition of such stations at the next annual meeting of the association.—The Rev. J. Wright having seconded the resolution, it was unanimously agreed to.\*—Mr. Baker

reported that the fund which was being raised in obedience to a resolution

the conclusion of the Provincial religious services. One of the subjects of discussion related to an attempt recently made to revive our cause in the important district of the Staffordshire Potteries,—a district which was the scene of my ministerial labours some thirty years ago. I took no part in the discussion, not because I felt no interest in it, but because I was anxious to hear the opinions of those who had recently laboured there, and I was aware that the limited time of our meeting did not allow all to be said which it might be desirable to say on the subject. I venture, therefore, Mr. Editor, should it meet your approbation, to communicate to those who take an interest in this movement, through the *Christian Reformer*, an account of what was done during my connection with the locality, hoping it may be useful, either in the way of caution or encouragement, in conducting the proceedings of the future.

"There existed in the year 1820, and for some time before that period, in Newcastle and the Potteries, several persons who were Unitarians; but there was not any chapel or place for public worship occupied by them, except one at Lane End, of which a Mr. Shaw was the minister, who was Antitrinitarian. Previous to 1820, the district was visited by the late Rev. Richard Wright, whose zealous services brought together the persons scattered over that extensive neighbourhood. He inspired them with a portion of his own zeal, so that they began earnestly to hope they could originate a society, and have a place in which they could worship their Maker according to the dictates of their own consciences. A determination being formed to this effect, efforts were made, which proved successful, to obtain possession of the old Presbyterian chapel at Newcastle, which had been closed for eighteen or twenty years. But when the key was obtained, it was found that the chapel was a mere shell, being gutted of the pews, which had been taken to repair those of the parish church, the burial-ground of which the chapel adjoins. The Unitarians of Newcastle and neighbourhood, who were chiefly of the middle and higher classes, liberally subscribed for its renovation. Their subscription, with a little help from distant friends, produced £100, which was expended in its repair. The chapel was opened on the 15th of April, 1820, by the Rev. Hugh Hutton, then of Warrington, who preached in the

\* We insert as a note here the following statement, communicated to us by the Rev. William Fillingham, of Congleton:

"It afforded to me, and I doubt not it afforded to all who were present, a high gratification to hear the various interesting discussions which took place at the Bridge-Street chapel immediately after

passed at the meeting held at Altrincham, in order that it might be invested, and the interest applied to paying the incidental expenses of these meetings, already amounted to £80, and that he had no doubt £100, the sum desired, would soon be raised. The question as to investing or otherwise applying this sum, was referred to the Committee.

The CHAIRMAN said—The Rev. John Kenrick some time since issued a circular to his brother ministers, and to those who worship under their guidance, respecting the observance of the Lord's Supper. Observing that the attendance in some instances was not what might be desired and expected, he was led to think that something might be done to secure a better attendance. He was of opinion that a more systematic effort should be made generally in our body in order to induce young people to become communicants. I think his suggestion is exceedingly worthy of our attention; and without occupying your time longer than to say that upon a plan not materially different from the suggestion I have acted for years, and have found it very beneficial, I may say that I believe that the comparatively large number of communicants that there are in this church, may be ascribed in part to my endeavouring to instruct the young on

the nature of the communion, and inviting them at an early period of life to take their place at the Lord's table.

The Rev. F. HOWORTH said, that he believed that the plan of Mr. Kenrick was calculated to do a great amount of good, especially among the younger members of congregations. As the best means of bringing this subject before the meeting, he would read the circular which had been issued by Mr. Kenrick. (See C. R. for July, p. 455.) He understood that the plan proposed in this circular had been acted upon in several congregations. He believed it had been adopted by the minister of Upper Brook-Street chapel, Manchester, and also by several other ministers; and he therefore thought that it would come well from that meeting to give the plan the sanction of its approval, without understanding it as in the sense of legislation, but simply as an expression of approval. He therefore moved, "That the paper of the Rev. John Kenrick having been brought before the consideration of the Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire, at the annual meeting held at the Unitarian chapel, Bridge Street, Strangeways, Manchester, Thursday, June 23, 1853, this meeting is desirous to express its warm approval of the suggestion which it contains, as likely to prove, under one modification or another, the most practicable means of promoting the more general observance of the Lord's Supper in our churches, and cherishing the religious life among the members."

morning and evening, and I took the service in the afternoon. I received an invitation from the trustees and congregation to become the minister and to conduct a service every Sunday morning at Newcastle. This invitation I accepted, and continued for about two years preaching in the morning at Newcastle, and in the afternoon and evening at Congleton: the distance is twelve miles. A Sunday-school was established, which was held in the gallery of the chapel in the afternoon. During this period, many persons from the Potteries attended the service, who very naturally became anxious to have a place of worship in a central part of the district. With these persons the Newcastle friends united. A chapel was erected at Hanley. The experiment was tried, involving a vast expense, and the result has been a failure. I state this with sorrow, not to discourage further efforts, but to caution those who make them to guard against the causes which have produced such lamentable effects. The crisis to which I allude terminated my very happy connection with the society at Newcastle."

The Rev. J. G. ROBBERDS said—Much as I delight in attendance on the Lord's Supper, and much benefit as I feel that I derive from it, I cannot put that, or any other merely ceremonial ordinance, upon the same level with a positive moral duty; therefore I do not feel that I could exhort others to attendance upon it as a duty. Besides, I am afraid that those who are in the habit of attending, might, if too much importance were attached to it, be in danger of thinking themselves better, merely because they attend, than others who do not, and who perhaps, in many instances, may have conscientious reasons for absenting themselves. My object would be rather to promote in others feelings like those which in my own case lead me to a glad and willing attendance, than to make attendance itself the object of particular exhortation or particular importunity. With



respect to the course of preparation, which I acknowledge to be very desirable, I think that something of the kind has been going on in most congregations. In our own, both ministers have, at different times, had courses of lectures which, if attended, would prepare the young members of the congregation with such a degree of knowledge on that and other subjects as is desired. I will do all I can to make people earnest, ardent disciples of Jesus; but I will not tell them that one indispensable expression of such a feeling is attendance on the Lord's Supper, or any other ordinance. It seems to me that the genius of Christianity is very much opposed to the making of any ceremony into such a test of feeling. If we have feelings such as those which led the first Christians frequently to commemorate their Lord's death, we shall probably do the same now; but I would rather leave it to be the work of feeling. I should feel some difficulty in giving the sanction of this meeting to a recommendation of this ceremony, however important it may seem to us, as though it were something to be set on a level with the great moral and religious duties of life. There are some persons, and indeed one whole sect, who conscientiously abstain from participating in this ceremony, because they think that it was not intended to be a permanent ordinance; and I do not like to think that they are any worse than myself.

The Rev. E. HIGGINSON, of Wakefield, though not belonging to the Lancashire and Cheshire district, begged to make a few observations. He was sure that Mr. Kenrick's desire was not to urge a ceremonial observance, except so far as it was felt by any one to be a means of expressing and of aiding that spiritual religion which was the essence of all true religion. The suggestion which he had made was intended simply to overcome such practical hesitancy as did not arise from any conscientious objection to the ceremony. For two years his (Mr. Higginson's) congregation had held a special commemoration on the eve of Good Friday, and on the last occasion five or six new communicants were added to their number, who might have waited for other opportunities, but this occasion suggested to them to act upon the dictates of their hearts. He asked Dr. Beard to mention what was his practice in regard to preparing young people for the reception of the Lord's Supper, to

which he had referred in introducing this matter to the meeting.

The CHAIRMAN said he had taken the young people belonging to his congregation through a regular course of instruction; and that when they were thoroughly instructed, they were asked whether they would like to join the communicants in the commemoration of the death of Christ, as an act of avowed personal religious conviction on their part. No set period had been observed by himself in a very determinate manner, though inasmuch as his congregation had a usage of meeting together on Christmas-day to join in taking the communion, some slight, but very inadequate, effort had been made to induce young persons to join them on that day; and the effort had not been altogether unproductive of results. It was seldom that there were less than sixty communicants, and sometimes there were as many as a hundred.

The Rev. JAMES MARTINEAU, of Liverpool, said—I rise for the purpose of seconding Mr. Howorth's proposition. I do so with great satisfaction, having read Mr. Kenrick's paper with high interest, and fully recognized in it traces of his peculiar wisdom and his practical skill in the solution of difficulties like those we have to encounter. I think the suggestion is an admirable one for meeting the difficulties felt by some few of a class of minds belonging to our congregations. I think it would have the effect of preventing that scattering from our societies, the gradual detachment from our more specific institutions and usages, of the careless and heedless, and perhaps also of the timid and self-distrustful. We have to recal these, not by the exercise of any undue influence, but by a useful, friendly hint, seasonably given. At the same time, I must also so far express my concurrence with Mr. Roberts's opinion, as to say that I think even the execution or carrying out of this suggestion requires a great degree of tact and delicacy on the part of a minister. I even think that the more personal weight a minister himself has with his congregation, the more delicacy does it require him to exercise in making these calls inviting the attendance at the Lord's Supper of these young persons. To me the value, beauty and excellence of that act depends, not only mainly, but almost entirely, upon its freshness and spontaneity; that if any influence is exerted—personal influence by the minister—which should

destroy that, or bring young persons to it with a half conviction, yielding, as young minds do, to the influence of older ones, and being brought to it with a semi-conviction, I think the excellence and value and beauty of the act is almost from the beginning poisoned and destroyed. A minister in urging this course, in looking up young persons who do not attend, would require to shew the greatest respect and reverence to even the slightest and faintest trace of a conscientious objection, or even to a religious distaste to the ceremonial part of the service. I say so because I do not hesitate to confess that there have been times in my own life when I have felt that the ceremonial parts were an obstruction, when I have felt doubts whether I could go on in the use of the bread and wine as elements of the service. I have felt a distaste, a repugnance, which has been overcome not without some difficulty. That is not attended with carelessness, with looseness of religious conviction, with any scepticism as to the origin of the religious service, with any lightness of religious persuasion on the subject; on the other hand, it rather springs from a fear of profaning religion by attaching to or connecting with it an external act of manipulation, an external, bodily ceremonial, which had not for us the full significance which in other ages and in other times it has possessed. I therefore look with great respect on this feeling, especially when it arises in a sensitive religious mind. We should take care that we do not overbear the feeling by urging attendance when it exists. But there are cases in which non-attendance arises from want of opportunity, or want of having the attention called to the subject; wherever this is the case, Mr. Kenrick's suggestion is most valuable. There are causes of much deeper seat for the alleged decline in the attendance on this service, or, perhaps I should rather say, for the disproportion between the number of communicants generally and the body of the congregation at large; for it does not fall within my own experience or observation that any decline has taken place. So far as I have observed, there has been a progressive increase in the number of communicants. If it be not so elsewhere, I am so far misinformed; but I do not observe either the decline in the numbers, or the alteration as to age and period of life, which Mr. Kenrick's letter indicates. I think we have

in most of our societies fully as many young people as ever. I am persuaded there is this feeling. I do not think there is the least hesitation on the part of most young persons to acknowledge the propriety of a specific act by which they should enter into their avowed Christian and religious responsibilities. I think there is a time of life when a sense of their Christian responsibilities becomes deeper and stronger, when it becomes urgent to declare and utter itself, to breathe itself in some sort of form. I believe many of our young persons, almost all, might be collected together at a certain period of life, that very period mentioned in the letter, for the purpose of deliberately and solemnly taking upon themselves their Christian responsibilities. To that I think there is no repugnance. I think the question is, whether the taking of the bread and wine at the Lord's Supper is a fit and proper expression, a natural utterance of the particular feeling. I think there is a consciousness of a certain unfitness. They do not understand the meaning, or feel the force of the meaning sufficiently, connected with the fact of the death of Christ, to make that a natural utterance of their own feeling. Hence, though they would join in anything, could we find it, that would really touch their immediate sense of responsibility, there is a feeling that this is something which lies outside it; they cannot bring the two into connection; the link is wanting which should make the first attendance at the Lord's Supper a natural expression of the feeling in their hearts. This is the difficulty we have to encounter; and with our views of Christianity, it does seem to be not an imaginary, but a real difficulty. So far as I can understand the matter, I think we cannot look upon the specific incident of the celebration of the death of Christ as having that immediate connection with the assumption of Christian responsibility which the suggestion of Mr. Kenrick assumes. That I think is the difficulty we have to meet; and the way in which I should be disposed to meet it, would be by regarding the act not so much in its significance on the first occasion of its celebration, as in looking at it in the significance it has carried in the Christian church as an act of communion with that church, as properly an act of communion with the Christian church, which is a considerable deviation from the original idea. But seeing it has always been a distinctive rite by which

those who wish to adopt the principles of the Christian religion as their own are distinguished, I think in that view it has acquired an historical importance and significance which in any other view it would scarcely possess. Numbers of persons will attend the services if you do not ask them to partake of the bread and wine. We have them in my own congregation. The practice is increasing; not that any have left off taking the elements, but that those who have not taken them will listen to the service. If we were to encourage this, if we were to banish the idea that the service should be confined to those who personally partake, it would partially secure our object. The mere habit of witnessing it would break down this feeling of distaste and repugnance. I have sometimes thought whether it would not be an advisable thing to convert one of our regular services, instead of annexing the service to another, which exhausts the ordinary amount of attention and interest,—whether, if we were to convert one of the regular services into a communion service, and at a certain period allow those who communicated, or by a previous arrangement allow the communicants to put themselves in a body in the centre, while those who are listeners should be at the sides,—whether this would not break down anything like an appearance of an invidious distinction of one class from another, and gradually melt together into something like unity the feelings of both classes. With these reservations, I cordially second Mr. Howorth's resolution.

The Rev. J. J. TAYLER said—It has been my practice to have a course of systematic instruction of the young people of my congregation; and in this it has been my object not so much to indoctrinate them with a certain set of opinions, as to call out a spirit of religion in their hearts and consciences. After they have continued in the course of instruction three or four, or sometimes a greater number of years, I have stated to them my own feelings on the nature and object of the Lord's Supper, and have always, I am glad to say, spoken of it more as a significant symbol of Christian communion, a sort of outward bond of the great catholic church. I have always laid far more stress upon that view than upon anything doctrinal or mystical. I have thus stated to them my own views, and have always made it a point to insist particularly upon the great import-

ance of the distinction between spiritual and inward Christianity and mere outward forms. I have always called attention to a body of Christians with whom, I do not hesitate to confess, if you separate from them some usages not very rational or wise, and merely consider their theology, I have perhaps as much sympathy as with any class of Christians in the world—I mean the original Quakers. I have always said that I thought they understood the spirit of Christian practices more nearly than any other class of Christians. These views I have put forward with the especial purpose of preventing the observance of the rite degenerating into anything formal; and have particularly pressed it upon the young people that they should not be influenced by my opinions or by any personal attachment they might have to me, and wished them to regard the question of whether or not they should partake of the Lord's Supper, as a matter for determination in their private consciences; but of a dozen young people to whom I have made the proposal, perhaps not more than one-half have accepted it. Such as accept the proposal form themselves into a class to learn more of my views of the Christian ordinances; and sometimes even all these have not joined the number of the communicants. I have rather rejoiced at this, because it shewed that there was no liability of the usage to degenerate into a form. I detest formalism; but it is necessary that there should be some outward institution to bind the church together, and I do not see that, if the matter is properly explained to the young, there is any danger of this symbol degenerating into formalism. I think it is very desirable that in all things the minister should act as the friend of the younger members of his congregation, and that he should invite them to confer with him on these great points.

The Rev. PATRICK CANNON said, that to all who thought that the observance of the ceremony was not to be confined to the apostolic age, the direction to observe it came as a positive command, and not as a matter of choice. He regarded the observance of ceremonies as means to an end, and considered that he neglected one of those means if he neglected the Lord's Supper.

Rev. JOHN WRIGHT stated, that he held meetings for the preparation of young people for taking the communion, and that by this means the num-



ber of communicants in his congregation had been trebled. In addition to these meetings, there was also a monthly meeting of communicants for mutual instruction and improvement.

Mr. AINSWORTH said, that many persons who had been brought up in the Church of Scotland and afterwards came into England, did not find the sympathy in the Unitarian body which they would have been glad to have found, instead of plunging into the depths of Calvinism. He thought it would be better if Unitarians, instead of being so much Nonconformist, would introduce a little conformity into their practices. Those who came from Scotland thought that if there were more church government and arrangement, that they might know how they stood in different Unitarian congregations, they would like it better.

The Rev. J. H. THOM said, that he looked with a little alarm at some expressions in Mr. Kenrick's letter, and this had been increased by what had been said by Mr. Ainsworth. A remark in Mr. Kenrick's letter was, that "in Scotland there is positive discredit attached to a man who does not attend the Lord's Supper;" and Mr. Ainsworth told them of some friends of his who were thrown out of sympathy, and to whom he had no doubt those who did not take the sacrament were marked with discredit. He hoped, and he was sure that Mr. Kenrick and Mr. Ainsworth also hoped, that the time would never come when any conscientious neglect of this ceremony would attach discredit to the individual who so neglected it. This ceremony had not in human nature the foundation which public worship and some other ceremonies had. If the means proposed in Mr. Kenrick's letter were to draw out the feelings of the heart, then he went along with that proposition; but to seek to establish any rigid doctrine, would be an abnegation of Christianity. A good means of drawing more attention to the Lord's Supper, would be to make it more symbolical. It was a mistake to make it a service for preaching, for words were not the language suitable to the occasion. The minister's utterance should be confined to vitalizing the symbols, and he should then allow them to influence the heart.

Rev. T. E. POYNTING said, that his experience accorded with the observations of Mr. Thom. His recommendations of attendance at the Lord's Supper had always been most effectual

when he had endeavoured to shew that the symbols had a real meaning. Though attaching to the connection of this ceremony with antiquity an importance equal to that claimed for it by Mr. Martineau, he thought it had a deeper meaning, as expressing the death of Christ.

Rev. J. G. ROBERDS asked to be allowed to say a few words somewhat in explanation. He said—I hope no person will go away with the idea that I have the least wish to discourage attendance upon the Lord's Supper. (No, no, no!) I should be very glad to promote its increased observance, provided only I can guard against the idea or feeling, that by partaking of it we at all raise ourselves above the level of those who do not. That very motive which our friend Mr. Ainsworth suggested, seemed to be one that we ought to guard against—"to stand in better favour with the rest of the world." No, I say, we ought not to look so low; we ought to look to Christ; and if we can feel that we are in accordance with Christ—in accordance with God's will—then we should not mind, though all the world stood aside and threw discredit upon us. I know Mr. Ainsworth did not mean anything of the kind; but he will pardon me for saying what his words suggested to my mind. There was one thing which Mr. Martineau said to lessen my difficulty, and that was, the proposal that the service should be a service by itself, the communicants being understood to assemble together. It should be an occasion when every one should consider himself brought into communion with the mind of Christ. Instead of there being many words said by the officiating minister, each one should endeavour to bring his mind into the state into which it would be brought by the visible presence of Christ, and to ask himself such questions as that venerable and holy being would be likely to ask him if he were so present. I think the minister should confine himself to a few words,—calling upon those who are meeting him to consider what their Lord would be likely to ask, and how far he would approve, or otherwise, of the manner in which they have conducted themselves. With respect to the symbols, I have looked at them, not only as memorials of the body and blood of Christ, but, remembering that they were the common food of the table at the time at which he lived, I have felt that it would be very desirable if, in connection with the

common food of our own tables, we were to connect habitually a remembrance of Christ; that while we partake of the bread which nourishes our bodies, we should every day remember the importance of the bread by which our souls are nourished; and while we partake of what we drink, we should also remember those spiritual refreshments which are gathered from the true vine; remembering, that so long as we can keep ourselves in connection with that vine and produce abundant fruit, so long only shall we be sure of being disciples of him whom we profess to commemorate.

Rev. HUGH HUTTON, of London, stated, that in Kent he had once seen a service conducted in the manner to which Mr. Robberds referred, and he never saw the communicants bear a larger proportion to the whole congregation. The whole service was a communion service; and after a short address from the minister, and a prayer, the parties were left to meditate on the meaning of the symbols. He never felt the service more touching or impressive than on that occasion.

The question was then put; and the resolution moved by Rev. F. Howorth was unanimously adopted.

After a cordial vote of thanks to Dr. Beard and his congregation, the gentlemen present adjourned to the Albion Hotel, where about 150 persons sat down to dinner, under the presidency of Thomas Ainsworth, Esq., of Cleator, whose urbanity and appropriate introductions to the several toasts made the afternoon one of unmingled pleasure to the assembled guests. The speakers were, in addition to the Chairman, Rev. James Whitehead, Rev. G. H. Wells, Rev. Charles Beard, who eloquently asserted the claims to respect and honour of the students educated at Manchester New College; Rev. R. B. Aspland, who spoke to the sentiment of Unitarian Dissent; Mark Philips, Esq.; Rev. Jas. Martineau, who gave a very interesting speech on Collegiate Education, and alluded most gracefully to the high merits of Owens College, which would amply supply to the youth residing in its vicinity the void created by the removal of Manchester College; Rev. Hugh Hutton, who gave an interesting account of Mr. W. Forster, the recent convert to Unitarianism; Rev. J. J. Tayler, who spoke on the sentiment of "A Progressive Theology and a Christ-like Religion;" Rev. R. L. Carpenter, who replied to the sentiment of "Civil and Religious Liberty with-

out regard to clime or colour;" Mr. Alderman Mackie, and Dr. Beard. A hearty vote of thanks to Mr. Ainsworth closed the proceedings of one of the most successful and pleasing meetings of the Provincial Assembly in the recollection of the present generation.

In accordance with long-established custom, the members of the *Widows' Fund* passed the evening together in pleasant social intercourse, and assembled at an early hour on the following day (June 24th) for the annual transaction of the business of the society. The chair was taken by Rev. J. G. Robberds, the President, and R. Haywood, Esq., of Bolton, the Treasurer, assisted in the deliberations of the members. From the statement of the funds, it appeared that the permanent property of the Fund (the landed estate being valued at thirty years' purchase, and the chief rents at twenty years' purchase) amounted to £7400. The income of the past year had been £567, of which only £230 had been required for the payment of annuities and superannuations. Connected with the Society is an Auxiliary Fund, available in the first instance for making good any lawful claims on the Widows' Fund beyond the means of the Fund, and then to the assistance of ministers, or ministers' widows and their children, who are or have been members of the Fund. The property belonging to this Auxiliary is now £1823. The actual receipts last year were £93. 13s. 7d., and its expenditure £75. Several new members were proposed and, on a ballot, admitted; and other business of importance was transacted. Most earnestly do we wish that a Society on a similar plan, and equally endowed to give it a permanent basis, were accessible to Unitarian ministers, not merely in the two northern counties of Lancaster and Chester, but throughout England. There are insuperable difficulties in the way of the extension of the operations of this Society; but a new Society, open to Unitarian ministers throughout Great Britain and Ireland, would be the best form which the united philanthropy and zeal of both ministers and laymen could take. It is not superseded by any of the recent exertions of Unitarian ministers and their friends.

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DEPARTURE OF THE REV. G. H. STANLEY FOR AUSTRALIA.

Our readers will perhaps remember that about two years ago an application

for a pastor was made to the Committee of the British and Foreign Unitarian Association, by several Unitarian families at Sydney, who were desirous of enjoying the privilege of religious worship in accordance with their own views of truth and duty, and prepared to make the necessary effort to meet the expenses incident to the voyage from England, and to provide liberally for the support of a minister. The great want of ministers for our churches at home, and the difficulty of finding a man in all respects qualified for the new and peculiar position at Sydney, prevented any very early response to the call for help which our friends made to us from the far-distant continent in which they have found a home. But the subject has never been lost sight of; and a few months since, the Rev. G. H. Stanley was engaged to enter upon the interesting and most important field of labour, which promises a rich reward to earnest and well-directed endeavours for the promotion of truth and righteousness.

As Mr. Stanley is about in a few days to enter upon his voyage, it was thought desirable that there should be a public recognition of him in his new relation, by his brethren and friends here, and that the blessing of Almighty God should be invoked for him, and for those who are to be the people of his spiritual charge. We had the pleasure of attending the service at Little Portland-Street chapel, and were deeply interested by the whole of the proceedings. There was a large congregation on the occasion, and truly gratified were we to see so much interest manifested by the London Unitarians in this object. The service was introduced by the Rev. Edward Tagart. The Rev. H. H. Piper, of Banbury, father of one of the principal members of the new Unitarian church at Sydney, had been most appropriately appointed to preach. And a pleasing thing it was to see the venerable form of this fine old man in the pulpit,—his eye undimmed by age, and his natural force not abated. Mr. Piper's text was peculiarly suitable, and we observed, as he read the words of the Apostle Paul, from which it was taken, that the countenances of the congregation expressed how well chosen was the theme on which the preacher was about to address them. The passage was from Rom. xv. 29—"And I am sure, that when I shall come unto you, I shall come in the fulness of the bless-

ing of the gospel of Christ." The object of the discourse was to present an outline of the precious truths and influences which Paul regarded and acknowledged as constituting "the fulness of the blessing of the gospel of Christ." And Mr. Piper, in our opinion, successfully observed, that the position of Unitarians, both in regard to doctrine and duty, is just that which Paul must have taken had he lived in our own times. He would have been the determined opponent of all encroachment on the right of private judgment. He would have opposed all prelatical, priestly assumption. He would have sided with us, with all his eloquence, with all his learning, with all the energy of his inspired mind, to expose the confusion and presumption of endeavouring to explain by human formularies the Divine nature or existence, or the attempt to represent the mystery of the Godhead as consisting in three distinct persons. He *did* teach, as *we* teach, the unity and paternity of God; the divine mission and authority of Christ, as the manifestation of the power and wisdom, the love and mercy of God; as the Guide, Saviour and Judge of man; the freeness and adaptation of Christianity to persons of all climes and colours; the brotherhood of humanity; the universality of the religion of Jesus; the enlightening, sanctifying influence of the spirit of God upon the human mind; the resurrection from the dead and the life everlasting. The *fulness* of the blessing of the gospel is the completion of every deficiency in the natural means for the development of our moral, devotional and intellectual faculties. It removes the subject of religion from the region of speculation, and places it in the heart which welcomes its entrance. It concentrates the attention on "whatsoever things are true, honest, just, pure and lovely," and makes it reluctant to perplex itself with questions that engender strife. It turns the vagrant wishes of the restless imagination into the solid hopes which can never make us ashamed, because they will never prove idle or vain. It creates a general and active sympathy in the welfare of mankind. It exerts a control over the affections which no other power can exercise, diverting them all into channels which will promote our personal and social happiness. All passions hostile to our peace and to the common welfare, it subdues; and all bitterness, and wrath, and anger, and



clamour, and evil-speaking, with all malice, it enables us to escape. It teaches us to love and forgive. It goes with us to our daily occupations, sanctifies them with moderation, and dignifies them with fidelity and integrity. In our chequered and at length declining lives, it retires with us to our solitude in the chamber of sickness, in the hour of trouble, in the time of mourning and affliction, and speaks peace to our souls, pours balm into our wounds, prevents our sorrowing as those who have no hope, and strengthens us to depart from this life, and to regard our departure as an entrance into mansions of eternal bliss. Referring to the condition and prospects of Unitarianism in this country, Mr. Piper observed—"In England, all external influences are against us. Worldly interests, especially in country towns and rural districts, are almost always injuriously affected by the avowal of our faith. Our National Church, with its wealth, its aristocratic position, its attractions of a higher character, and its authority, ecclesiastical and civil, is a stumbling-block in the way of free inquiry and of the expression of convictions which oppose its incongruously-blended Arminian, Calvinistic and Papistical doctrines and services. And not one penal enactment against dissent and heresy has been removed from our statutes, without rousing the fierce opposition of the clergy; while Dissent, untaught by suffering, is commonly as hostile to the exercise of individual judgment in matters of form and faith. As a religious body, we stand alone in our comparative limited number. But those of us who have lived long, have witnessed the extension of sympathy in our views in the Established and Dissenting churches, and have reason to believe that our principles are widely extending amongst persons who do not feel inclined or compelled by their convictions to join our communion. But we want nothing, under all discouraging circumstances, to make us zealous for the spread of our views, but a deep Pauline perception of 'the fulness of the blessing of the gospel of Christ.' Yet, is it not exhilarating to find that at Sydney, in that distant colony of New South Wales, a considerable body of our countrymen, amongst them some of our friends and relatives, urged by a deep sense of the value of that pure and spiritual service in which they formerly joined with us, and finding no substitute in any existing provision

there for cherishing the religious life, have united to form a church—have purchased a chapel for their use—have applied to the British and Foreign Unitarian Association to send them a minister, and that under their sanction the Rev. Mr. Stanley has accepted the office, and will shortly leave his native land to be their pastor—to minister to them the word of life?"

At the conclusion of the discourse, Mr. Piper directed his remarks immediately to the Rev. G. H. Stanley; and they were considered so judicious and interesting, that, at the request of several ministers and friends, they appear, together with Mr. Stanley's address, just as they were delivered, in another part of the present number of the *Reformer*.

Mr. Piper having finished his discourse, the Rev. Thomas Madge rose, and, speaking to Mr. Stanley, said,—“In the request which I shall now make to you, it must not of course for a moment be supposed that I thereby assume any degree of priestly authority. My only object is to give you an opportunity of stating before this congregation the views which you entertain, and the motives by which you are animated, in the great and arduous undertaking in which you are about to engage. That the motives by which you are guided are of the purest kind, proceeding from an earnest desire to promote, as much as in you lies, the cause of Christian truth and righteousness,—to watch and labour for the spiritual and everlasting good of your fellow-men, in a region far remote from that in which you are now dwelling,—we are well assured, from the testimony borne to your personal character and ministerial services by those who have had the best means of knowing and judging of both. Allow me to add, that the sphere in which you are to labour is one which will require from you great earnestness and zeal, combined with no small degree of gentleness and patience, courage and resolution, in declaring what you believe to be the whole counsel of God, tempered with the moderation and meekness becoming the disciple of him who himself was meek and lowly in heart. Accept my sincere and earnest wishes for the happiness and comfort of you and yours, and for your successful ministrations as a labourer in the vineyard of our common Master. May God give unto you the spirit of power, of love and of a sound mind! And may you be enabled, through success

and disappointment, through evil report and good report, to persevere, in faith and hope, in the Christian work to which, in the providence of God, you are now called, and which I trust will contribute to the promotion of his glory, the good of your fellow-men, and the furtherance of the truth as it is in Jesus. Commending you to the blessing of Him who is the Giver of all good, I conclude these few words with asking you to express, in the presence of those here assembled, the views and sentiments that have impelled you to undertake the important mission on which you are soon to enter."

Mr. Stanley, evidently much affected, and asking the kind consideration of those around him for the want of self-possession, which was perhaps not unnatural in the circumstances under which he appeared before them,—thanking most sincerely his venerable friend Mr. Piper for his truly evangelical discourse and paternal counsel, and Mr. Madge for the good wishes and confidence he had expressed in his desire to enter upon the mission to which he had been called in a spirit becoming a Christian minister,—proceeded to give the statement of his views, purposes and hopes, which we have inserted in another part of the Magazine, and to which we need scarcely direct the attention of our readers. It was delivered with earnestness and heard with marked attention, and called forth many a devout wish that one who had formed such just conceptions and resolutions in relation to his work in the distant colony to which he was going, might be spared to carry it forward for many years under the Divine blessing.

At the close of Mr. Stanley's address, the chapel choir, joined by the congregation, sang with delightful effect the beautiful hymn of Dr. Watts commencing with the words—

"Jesus shall reign where'er the sun."

And then the Rev. Wm. James offered up the valedictory prayer, and closed a service which was felt to be interesting to those who engaged in it, and which it is hoped will not be without a good influence upon the friends of our cause in Sydney.

#### EASTERN UNITARIAN CHRISTIAN SOCIETY.

This Society held its fortieth anniversary at Diss, on Thursday, June 30. The religious service was introduced by the Rev. J. H. Hutton, of Norwich ;

and the Rev. John Gordon, of Coventry, taking his text from 2 Cor. iv. 6, "The light of the knowledge of the glory of God in the face of Jesus Christ," delivered a striking and powerful discourse. Mr. Gordon began by observing that the Trinitarian controversy had recently assumed a new aspect; almost all the more deep and earnest thinkers on the orthodox side had adopted what may be called the philosophy of Unitarianism. There were many examples of this in works lately issued from the press. The former positions were abandoned, and they had come to regard the essence of the gospel as an exhibition of the Divine character in the man Christ Jesus. He maintained that this was strictly the fact. Christianity is the manifestation of God in Christ. All history shewed that the undirected tendencies of men were towards polytheism; they deified the heroes of their own race, or worshipped the blind forces of nature. Judaism corrects this tendency by its proclamation of the Divine Unity. It gathered the thoughts and affections of men around one great Object. But Christianity still further corrects the tendency by its exhibition of God's moral character—God as pure, tender, just, compassionate. Christianity is not to be expressed in a series of propositions, but consists essentially in the exhibition of a mind, a person, a life. It is the divine and authoritative expression of God under a human form. There was plainly a special and peculiar connection between Christ and the Father, else many of his sayings would be unwarranted. The claim to be the Son of God, the Messiah of God,—a claim made only by him,—the solemn assertion, "I and my Father are one," would otherwise be unintelligible. The preacher affirmed that Humanity required such a manifestation of Deity. Man could form no idea of the infinite, omnipotent, omnipresent Being without this. Nature gives only the most vague and general notion; a clear, authentic, unmistakeable manifestation was required, which might be committed to the page of history and pass down the stream of time. It was one great error of Trinitarianism that it made the character of Christ opposed to that of the Father; the one was stern and severe, the other generous and self-sacrificing. Hence, in proportion as the former was loved, the latter must be feared. The conduct of the first Person in the Trinity was such

as we could not approve; purchased mercy was no mercy at all, neither was substituted suffering a righteous thing; the satisfaction scheme might be *divine* justice, but it was not *human*; the Trinitarian Deity, therefore, was no model for our imitation. On the other hand, the grand advantage of Unitarianism is, that the Divinity whom we worship is our highest and most perfect example. Christ is his image; what the Son is, the Father is. And this truth is now so clearly seen to be the central fact of the gospel, that orthodoxy itself is forced to admit the absolute unity and goodness of God, both of which it would deny if it could. Mr. Gordon concluded by declaring that the union of man with God in thought, will, affection, deed, is the great aim of Christianity. Such is an outline of this discourse, which was very effectively delivered to a numerous and attentive audience.

Immediately after the service, the annual meeting of the Society was held in the chapel, when Thomas Lombe Taylor, Esq., of Starston, was called to the chair, and the report was read by the Secretary. It was on the whole very satisfactory, and shewed the churches of the district to be in a healthy condition. A vacancy at Bury St. Edmunds had been created by the removal of the Rev. H. Knott to Ipswich, and a similar vacancy at Framlingham by the removal of the Rev. M. C. Gascoigne to Deptford. The best thanks of the meeting were presented to Mr. Gordon for his valuable discourse, and the usual business resolutions were passed.

Various parties of visitors were most hospitably entertained by the Rev. S. F. Macdonald, minister of the congregation, Miss Taylor, and other friends at Diss; and in the evening, upwards of eighty ladies and gentlemen took tea together at the Crown Inn, the Rev. S. F. Macdonald presiding, and introducing the various speakers and sentiments. As a report of the speeches has appeared elsewhere (*Inquirer*, July 9th), we merely subjoin here the names and subjects:

Rev. William Selby, of Hapton—"Public and Political Aspects of Unitarian Faith."

Rev. John Gordon—"The Unitarian Church considered in reference to other Churches."

Rev. Jerom Murch, of Bath—"Education for the Christian Ministry."

Rev. J. H. Hutton, of Norwich—"Christian Communion."

Rev. H. Knott, of Ipswich—"Rela-

tion of the Unitarian Faith to Scepticism and Infidelity."

J. W. Dowson, Esq., of Norwich—"Congregational Action."

Mr. C. T. Stevens, of Norwich—"Sunday Schools."

The speaking was very animated and effective, drawing forth the hearty sympathies of the audience.—Horatio Bolingbroke, Esq., of Norwich, moved the usual vote of thanks to the Chairman; and J. W. Dowson, Esq., begged to add thanks to the Diss friends for their liberal and cordial hospitality. On all sides great pleasure was expressed in the proceedings of the day, and the meeting pronounced eminently interesting and successful.

#### FREE CHRISTIAN CHURCH, CAMDEN TOWN.

Mr. Forster and his friends, we are glad to learn, are proceeding with great earnestness and zeal. They have found a large and convenient room, capable of accommodating 400 persons, in which for the present they will meet. The services are well attended. He has announced a course of Sunday-evening lectures, accompanied by the Address that follows, which are attracting considerable attention. By advertisement in the public papers, and in every practicable way, we trust the utmost publicity will be given to these lectures. If needed, we are sure efficient aid for this purpose would be readily afforded both by the Unitarian Association and the London District Association.

#### Lectures on Difficult Texts and Texts Misunderstood.

July 17. Matthew i. 23: *The Mission of Jesus*—God's Merciful Presence and Power with Men.

July 24. John i. 1—14: *The Indwelling Word*—the Source of Christ's Power, but no Part of Himself.

July 31. John iii. 13: *The Knowledge of Jesus*—derived from Heaven, to be given to Men.

Aug. 7. John viii. 58: *The Son of Man*—in Years but Young, in Official Designation older than Abraham.

Aug. 14. 1 John iii. 7: *The Death of Christ*—its Grand Design, the Purification of Souls, not Punishment for Sins.

Aug. 21. Phil. ii. 5—8: *Jesus, on Earth, in the Form of God and in Fashion as a Man*—the Fact no Mystery, a Real Condescension, and a True Example.

Aug. 28. Phil. ii. 9—11: *The Exaltation of Christ*—the Reward of Obedi-



ence, the Admiration of Men and the Glorification of God.

Sept. 4. 1 John v. 7: "*The Three Heavenly Witnesses*," or "*the Holy Trinity*"—its Human Origin, its Disastrous Influence, and its Certain Fall.

Sept. 11. Gal. iii. 24: *Moses in the Law and Christ in the Gospel*—the Successive Schoolmasters of Mankind.

Sept. 18. John xvi. 7—15: *The Holy Spirit*—the Meaning of the Term, the Nature of the Influence, and the Result of its Reception in Faithful Souls.

Sept. 25. Col. i. 15—19: *Christ under God*—the Founder of Spiritual Society, not the Creator of Matter and Mind.

Oct. 2. 1 Cor. xv. 24—28: *The Kingdom of Christ*—its Origin, its Triumph, and its End, when the Son will be Subject and God be Supreme.

*To the Inhabitants of Kentish and Camden Towns.*

Will you allow one, who has lived among you for some years, as a Minister of the Gospel, to address a few words to you on the most weighty topic which can occupy the human mind? Religion is of paramount importance and obligation to all men. It is the right and duty of every one, whatever his condition in life and whatever the state of his culture, to make it the subject of independent, earnest and solemn investigation, and having arrived at settled conclusions, to reduce these to practice in his own life, and to give them forth for the consideration of his fellow-citizens. There can be no lawful authority, whether political or ecclesiastical, which has any right to put a fetter upon free thought or free speech on subjects which exclusively refer to a man's relation to his God. That this heaven-granted prerogative is little prized and less practised, must be evident to every thoughtful man who is at all acquainted with the churches and sects of Christendom. Human Creeds, Articles of Faith, Catechisms, and Chapel Trust-deeds, have to a deplorable extent robbed men of all denominations of their noblest birthright. So general is the servitude, that mutual reproach may well be stopped by a bold and Christian attempt at individual emancipation. It is impossible to over-estimate the evil which has been done to the Christianity of Christ by the curb put upon the fullest exercise of private judgment. It deprives religion of all the advantages of general education and scientific knowledge,—it throws Christianity far behind the grand march of human progress,—it brings the most veritable and momentous facts under the

suspicion that they will not, like the vast phenomena of Nature, bear the test of an impartial scrutiny,—it alienates from a cause which should be most precious to all men, some of the worthiest, truest and most earnest minds,—it makes the millions of our countrymen openly proclaim, what the respectable few silently think, that Christianity is as much an enemy of free thought, an instrument of priestly rapacity, and a bar to social improvement, dignity and happiness, as any of the forms of the old effete polytheisms which it destroyed, and whose place it took.

Impressed with these lamentable evils, some of your neighbours have formed themselves into a Free Christian Church, in which these abuses will have no place. We regard the Scriptures as the only rule of faith. We insist upon the duty of all men to inquire into religion for themselves. We maintain that each individual is responsible to God only for the conclusions to which he may arrive in the progress of his inquiries. We consider diversity of faith no bar to Christian communion. We hold conscience to be sacred to God and to the man to whom it belongs. We expect freedom of utterance in the Pulpit, and we claim freedom of investigation in the Pew. Forswearing all human creeds, we are convinced that the celebrated motto, "*The Bible, and the Bible only, the religion of Protestants*," is capable of an application to which it has not yet been submitted by its most enthusiastic admirers. It is our settled belief that this individual freedom will lead to an extensive knowledge of Scripture truth,—to a rational faith in the Gospel of Christ,—to a profound love of God, to the culture of the highest forms of holiness, virtue and benevolence,—to the purest worship of the Almighty, the most careful imitation of Jesus Christ, and the practice of goodwill and good works toward all men. We are persuaded there are great numbers of thoughtful persons in this neighbourhood who will heartily sympathize with these sentiments and this undertaking. It is to such we chiefly address ourselves through this circular; while, at the same time, we wish to give authentic information to those who may have heard of our movement, and would like to be accurately informed of the principles it involves. Our temporary Church is in Hawley Crescent, Camden Town, where a large congregation can be accommodated. We intend as soon as possible to erect a spacious edifice for our permanent use.

Your attention is called to the subjects of a series of Discourses, as announced on the other page, to be delivered on the Sunday Evenings, on Difficult Texts and Texts Misunderstood. The object will be to state their perversion, their real meaning, and their practical uses. Such passages of Scripture have been the strongholds of error, the sources of perplexity, and the magazines of those sophistries whereby the theological absurdities of a barbarous age are still maintained in all the mental activity and boasted light of the nineteenth century. Our aim will be to disseminate a sound Biblical knowledge, to encourage a free examination into the most cherished and venerated religious dogmas, and to obtain rest in those settled conclusions which all Truth-seekers have within their reach.

Though we have not announced a series of subjects for the Morning, yet we hope the Discourses then to be delivered will be such as will tend directly to nourish devotional sentiments, administer religious consolation, fortify against temptation to evil, and stimulate all "to do justly, love mercy, and walk humbly with God." To both the Morning and Evening services you are respectfully invited. It is our wish to contribute our influence and example to the formation of a manly piety, sound religious principles, comprehensive views of the divine doctrines of our blessed Saviour, and habits of impartial inquiry into all spiritual things, among our countrymen.

With best wishes for your highest well-being, I am, yours truly,

WILLIAM FORSTER,  
Pastor of the Free Christian Church of  
Kentish and Camden Towns.

*Torriano Terrace, July 11, 1853.*

#### QUINQUENNIAL MEETING OF MANCHESTER COLLEGE STUDENTS.

It is known to many of our readers that on occasion of the gathering of friends to the last examination of Manchester College, York, and in the desire to perpetuate the more effectually their affection for their Alma Mater, the students present resolved upon the institution of a Quinquennial Meeting. In 1845, their resolution was most happily carried into effect in the commemoration of its first anniversary on the spot of their former studies. (Christian Reformer, N. S., I. 582.) In 1850, it was very near its fulfilment, on the same spot also, when the illness of the Rev. C. Wellbeloved justly occasioned its postponement. Fears were then natu-

rally entertained that the first Quinquennial Meeting might also be the last. The world's great gathering of 1851\* absorbed for the time every other; and though an earnest and lingering desire of another meeting continued to actuate the minds of many, yet in the absence of any determining circumstance, and perhaps the uncertainty hanging over the removal of the College, 1852 was suffered to pass without renewing it. This year, however, it has been different. The way has been gradually cleared, many circumstances have concurred, and we have now to record the revival of the meeting in the successful fulfilment of the postponement of 1850, on June 28 and 29, 1853. Such of the students as are ministers in the West-Riding of Yorkshire, will not soon forget the impression which York revived, when, on occasion of their quarterly meeting there on March 8th, the news awaited them of the death of their friend and the friend of the College, the Rev. John Kentish. Nor is it least interesting to reflect, that it was in the feelings of early College attachment, revived among a few of the students attending his funeral at Birmingham on March 15th, that the suggestion of holding the Quinquennial Meeting this year arose. The suggestion was encouraged by the fact of its being known to be in accordance with Mr. Wellbeloved's feelings and state of health, and also by the coincidence of another removal of the College rendering a reunion of students particularly seasonable and useful. No time was lost, therefore, by the originators of the suggestion, in re-organizing the Committee appointed in 1845, and obtaining the opinion of the chief friends of the former meetings. This being done, and a very general and hearty concurrence expressed, a not less cordial and general concurrence was expressed also in the further suggestion of now fulfilling the intention, formerly entertained, of presenting a memorial to Rev. William Turner, Jun., M.A., of Halifax, as on two former occasions testimonials had been presented to Rev. C. Wellbeloved and Rev. John Kenrick, with whom Mr. Turner was so long united in the conduct of the College at York. For this purpose, a silver Tea Service was first suggested, as appropriately recognizing the obligations of the students to Mrs. Turner in the domestic arrange-

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\* Exhibition of the Works of Industry of all Nations in London.

ments of the College. Agreeably to Mr. and Mrs. Turner's own wishes, however, a Microscope was substituted in its place. In the mean time, circulars having been issued to considerably upwards of two hundred former students, including the few survivors of the original institution at Manchester, and the students of the College since its removal to Manchester again, answers were received and subscriptions promised, in accordance with feelings already entertained, and such as fully to justify the active friends and particular occasion of the meeting. As on the former similar occasions, the subscriptions of lay students were limited to £5, and those of divinity students to £2. The large room at Etridge's Hotel, York, was engaged, and every effort taken to secure the purchase of the best Microscope that could be procured. For this purpose, Geo. Busk, Esq., F.R.S., joint Editor with Dr. Lankester of the *Quarterly Journal of Microscopical Science*, most kindly acceded to an application from the Secretary, and from first to last superintended the selection in London, among the most approved makers, of the instrument which finally arrived in York, from Ross's, Featherstone Buildings, Holborn, a day or two before the meeting. This had been fixed most conveniently in the week following that of the College examination in Manchester. Such of the students who reached York on Monday, June 27, took tea together at the hotel; and every interval and available moment having been employed in seeing former friends and visiting interesting and familiar places, a meeting at three o'clock on Tuesday, June 28, disposed of some preliminary business, amongst which was a vote of thanks to Mr. Busk and to the Committee, together with their re-appointment with a view to the future, a very general feeling being expressed in favour of a return to the old period and place in 1855. The gentlemen forming the Committee were Robert Philips, Esq., of Heybridge, President of the College; Rev. Samuel Bache, of Birmingham; and Rev. J. H. Ryland, of Bradford, who had also acted as Secretary. One member of the Committee, and a chief founder of the Quinquennial Meeting in 1840, was missing, yet could not fail to be remembered, the late Rev. William Wilson, of Newbury. Many circumstances, as we have remarked, concurred to indicate and accomplish the occasion. Many members contributed to the result. To

one had occurred the idea; another had taken it up; another remembered the testimonial due; another suggested the form of it; a scientific friend was at hand rapidly to accomplish the altered form; to others had occurred the repeated removal of the College as rendering the meeting appropriate; the jubilee year of the transference of the College to York suggested itself to others; while, as essential to the whole, the restored health of Mr. Wellbeloved, a chief friend spared, and the influence of the concurring event of another friend removed, made the fulfilment of the postponed meeting of 1850 as desirable, seasonable and impressive as it could well be.

At the conclusion of the preliminary meeting, twenty-four gentlemen sat down to dinner in the large room at Etridge's,—Robert Philips, Esq., of Heybridge, President of the College, in the chair, and Rev. R. B. Aspland in the vice-chair. Many disappointments of arrival occurred up to the last moment. Included in the number who sat down, were the Rev. John Kenrick and the Rev. H. V. Palmer, assistant preacher to Mr. Wellbeloved, as guests; the Rev. W. Turner, Jun., of Halifax, being chief guest, though also included in the number of such as had been students in the College. The Rev. Chas. Wicksteed, of Leeds, and Robt. Scott, Esq., of Stourbridge, had been invited, but were unavoidably prevented from attending. The Rev. C. Wellbeloved, in the prospect of receiving the party at his own house in the evening, did not feel equal to both parts of the occasion.

On the cloth being removed, the CHAIRMAN, after congratulating the meeting on the happy occasion of the Quinquennial Meeting again assembling, proposed as the first sentiment, "The Queen—may her reign be long and happy!" the response to which was a joyous peal, in honour of her coronation, from the beautiful Minster Towers, within near view of the head of the table.

"Civil and Religious Liberty all the World over," was next announced, and the Rev. SAMUEL BACHE, of Birmingham, called upon to respond to it. He said, that in no assembly could there be less occasion for enlarging on the importance of this sentiment than in that which he was now addressing, it being one which, as the Chairman had observed, was ever enshrined in their hearts; and the utmost therefore which he could desire was, to fulfil the expect-



tation which the Chairman had expressed, of exciting some warmth of feeling in their present avowal of it. He noticed the faithful recognition of this sentiment which had always characterized the institution which they were then met to commemorate; that their several churches were founded upon it; that to their allegiance to it they owed the distinctive Christian truth which they believed that they had already attained, and that they hoped for further progress only as the result of the same allegiance. He called attention to the intimate and indissoluble union which subsists between Civil and Religious Liberty, so that neither can be secured or extended by itself apart from the other; and, in conclusion, suggested for admonition and encouragement the remark of the late Dr. Arnold, that it especially behoves the friends of Liberty to be faithful in their use and improvement of its privileges, so as to secure from them those blessings which they are graciously designed to confer.

The CHAIRMAN, in giving the next toast, could not but be particularly rejoiced, as were all present, in having observed the happy state of health in which they had found their former venerable and respected Tutor, around whom their York College recollections all centred. Most heartily did he wish that that health might continue, and most sincerely did he join his own feelings with the sentiment he should now propose in his honour,—“The Rev. Charles Wellbeloved—our gratitude and affection, mingled with our best of hopes.”

The Rev. Dr. WREDFORD, of Bristol, said he felt honour and pleasure in responding, although, on either hand, were older sons of their respected Tutor. It was a great pleasure to himself to witness the happy accomplishment of the present meeting, attended as it was with so many gratifying circumstances. It was a source of peculiar pleasure to Mr. Wellbeloved’s family to see him in the enjoyment of such excellent health; and it was a great pleasure to Mr. Wellbeloved also to witness once more the gathering of his friends and former pupils around him in York. He would feel highly honoured and gratified by the hearty and kind way in which his health had been proposed and received.

The CHAIRMAN next proceeded to honour the especial guest of the day, the Rev. W. Turner, Jun., M. A., of Halifax, to whose instructions in science

they had formerly been so much indebted, and whose kindness and that of Mrs. Turner they must all remember, and whom they had never forgotten they had still to honour, as they had done their other Tutors through so long a period of the existence of the College at York. He should now call upon the Rev. Dr. Hutton, in behalf of the divinity students, and upon Samuel Robinson, Esq., in behalf of the lay students, to present to Mr. Turner a testimonial of their respect and affection.—One of Ross’s large improved compound Microscopes, in a Spanish mahogany cabinet, with a German silver inscription-plate, was then placed upon the table, and

Dr. HUTTON said—Mr. Chairman and Gentlemen, before I enter upon the performance of the duty that you have done me the honour of assigning to me, allow me to express briefly the pleasure I feel in being one of you on this occasion,—in seeing around me so many whom I esteem and value;—my revered instructors, for as such I can truly say I have regarded them from youth to age—gladly should we have seen the most venerable of them amongst us now;—some of my earliest friends and companions in study, by whom my thoughts are carried back to others not present—dwellers some of them in the Spirit-land;—and, with these, not a few of the younger sons of our Alma Mater, born to her after I left the sheltering home, with all of whom, nevertheless, I cannot but regard myself as connected by something like a fraternal tie. To all of you allow me to offer a cordial greeting.—And now for the pleasing duty that you have assigned me (the presentation to the Rev. William Turner of the memorial of our respect and affection.)—My much respected and valued friend, you will, I am sure, pardon me when I say, that it was not without reluctance that I consented to assume the prominent position so kindly assigned to me on the present occasion, and that I should have felt myself more in my natural and proper, or at least congenial, place, as one the represented than as the representative,—as a true and warm but silent sympathizer in sentiments, to which not a few of my younger fellow-students would have been able to give, as I cannot even attempt to do, an eloquent and extemporaneous expression. Having been called upon, however, I came instantly to the conclusion that the duty was one that I could not decline, but must regard as

sacred, and endeavour to discharge (as we must all of us rest contented to discharge not a few of our duties) not as I should wish, but as I might have it in my power. When I remember that we are both of us the sons of venerable men, who, after long lives of active virtue, still survive, to inculcate upon their descendants of the second, third and fourth generation, the lesson of the aged apostle—"My little children, love one another;"—when I recal to mind the tradition that my mother stood by yours, as her bridal attendant, at the hymeneal altar; and when, finally, the thought is suggested to my heart—as how could it fail to be in this place and on this occasion?—that your brother Henry of blessed memory was the dear friend of my youth, and my chosen associate in those studies which we pursued together under your and our friend Mr. Kenrick's truly fraternal care, and our revered principal Mr. Wellbeloved's paternal superintendence, I cannot but hope and believe that there may be associations in your mind that will render *my* performance of this office grateful and pleasant to you. Receive, then, from my lips the assurance of the affectionate respect felt for you, I verily believe, not only by the class of students for whom I am authorized to speak, but by all of your pupils without exception. Receive the assurance of the high estimate formed by us of your intellectual powers and acquirements; of the gratitude which we feel for the faithful diligence with which you performed your duties as our instructor in mathematical, physical, mental and moral science, and for the open field and fair play which (in common, let me gladly record, with our other instructors, for it was *their* principle, as it was *yours*, "to think and let think") you always allowed to our varieties of thought;—and, finally, of the remembrance, which we can never lose, that your faculties were always "meekly borne," and that your kind interest in our welfare seemed to make it a real pleasure to you to lighten the labours, and cheer and animate the exertions, of the diligent and docile amongst us,—while it prompted you to treat with a lenity, only too indulgent, the occasional faults of the idle or perverse. In the name of my fellow-students in divinity, and in my own name,—begging leave to associate with you in thought and feeling your excellent lady, who presided with so much dignity and

kindness for some years over our collegiate home,—I now respectfully and affectionately request your acceptance of this slight testimonial of our heartfelt gratitude and high esteem. And here may I be allowed to say, before I conclude, that I cannot but rejoice in the substitution of this testimonial for that which was first thought of. To me it seems far more appropriate to the occasion. We are all of us well aware, my friend, that you have ever regarded yourself as a fellow-learner with your pupils in the Great Master's school,—as an earnest aspirant after fresh additions to that knowledge of God, His works and ways, which, when acquired, you have ever felt a benevolent pleasure in communicating. This truth, methinks, we seem to recognize when we thus supply you with added means of carrying on your scientific investigations,—of drawing still nearer to God in His works,—of tracing in His microcosms—the little worlds that He has created, even within the atoms of the great world that surrounds us—fresh proofs of the wisdom and goodness of His Infinite and Eternal Spirit—of that Mind which pervades all space, "Lives thro' all life, extends thro' all extent, Spreads undivided, operates unspent."

In conclusion, let me express the sincere pleasure that I feel in finding myself united in the performance of this grateful office with my valued friend and fellow-student, Mr. S. Robinson. Pleasantly, and not wholly unprofitably, I trust, did we associate together in former days,—and gladly, I am sure, do we now unite in paying our tribute of respect, personally and immediately, my dear Sir, to you,—by association, for we cannot in thought separate you from each other, to each one of our revered and beloved Instructors.

The inscription on the Cabinet is as follows:

To the Rev. WILLIAM TURNER, JUN., M.A.,  
from 1809 to 1827 Mathematical Tutor  
in Manchester College, York.

Presented

by some of his former Pupils and Students of  
the other periods of the Institution,  
in acknowledgment of Early Obligation  
and in testimony of Mature Regard.  
York, Second Quinquennial Meeting of Students  
Postponed from 1850,  
June 28th, 1853.

On Dr. Hutton's sitting down, Mr. ROBINSON rose and said—Dear Sir, if I felt that much eloquence or much ability were required to discharge my part in the proceedings of this day, I own I should have shrunk from under-

taking the duty which I have been requested by the Committee to perform on the present interesting occasion. But little ability is needed to express the simple feelings of the heart; and it is with unfeigned pleasure that I find myself associated with my old friend and fellow-student, Dr. Hutton, in the pleasant office of requesting your acceptance of the small testimonial of the respect and kindness with which you are regarded by your old pupils. I have often felt that it was a duty too long deferred. But there is commonly some good mingled with every evil, it is said; and it must, I think, be gratifying to you, Sir, to find that added years have not obliterated from the minds of your pupils the memory of the benefits they once derived from your instructions. Those instructions were not always at the time, perhaps,—at least in my own day—I cannot speak of preceding and following ones,—appreciated as they deserved to be. I do not mean to say that I have to reproach either myself or those of my class, so far as I remember, with neglecting the preparation of the lessons which you directed. But the subjects on which it was your fortune to lecture are perhaps not so generally interesting as some other branches of knowledge; and we did not, I fear, manifest all that devotion and enthusiasm about them which are, I do suppose, the best and most gratifying reward of the teacher. But be this as it may, I never heard any failure on the part of the instructed imputed to want of enthusiasm or ability on the part of the instructor. And of one thing I am sure, that there was only one opinion of your constant kindness, urbanity, and readiness to assist us. But I will say no more on this topic. It cannot be pleasant, as our Chairman has remarked, for any man to listen to praise uttered publicly in his own presence. I will therefore simply add, that I wish the gift were more valuable than it is: but you will estimate it, I know, not by its pecuniary value, but simply as a testimonial of the respect and kindness of your old pupils and others connected with the College. As such we offer it, with our united best wishes for the prolonged life and happiness of yourself and Mrs. Turner, and the hope that the instrument may assist your future studies, and be a source of added enjoyment and instruction through many future days.

At the request of Mr. Robinson and

the Chairman, the Rev. J. H. RYLAND, as Secretary, then gave a brief account of the mode in which the testimonial had been taken up, and the form which it had taken,—how the wishes of Mr. and Mrs. Turner had been consulted, and how it had been a source of equal pleasure to themselves and the subscribers that a Microscope was substituted for a Tea Service. There was a considerable number of contributors, and it was extremely gratifying to find them not only among Mr. Turner's actual pupils, but of periods antecedent and subsequent to his tutorship, and that both in the York period and the Manchester periods before and after; nay, if he read his accounts correctly, even Warrington, the mother of them all, was represented in the subscription, as they had hoped both it and every period of Manchester College would have been represented in the meeting itself. But besides the subscriptions, the letters he had received were full of the kindest and most grateful expressions both to Mr. Turner and the other Tutors, and of obligations to the College and affection for York, which it had been a great pleasure to receive and read. He ought to mention also that their highly-respected friend Mr. Kenrick had joined in the testimonial. Nor must he sit down without saying that the Microscope itself had by no means exhausted the subscription, but that a surplus would hereafter be presented to Mr. Turner in a purse, for the completion of its apparatus at his pleasure, or for any other purpose, as his mind and judgment might decide.

Rev. W. TURNER, Jun., on rising to reply, said, the friends before him could not be surprised if he was overcome by the feelings of the occasion. He did not need this handsome gift as a proof of their regard. Their feelings on occasions like the present must necessarily be of a mixed nature. It brought back painful as well as pleasurable emotions. It reminded them of those who had been called to their reward. It reminded them of hopes once cherished, some of which had been disappointed, others much more than realized. They could not be surprised, therefore, if he were overpowered by the variety of emotions excited by the occasion. Amidst the changes and fluctuations with which the period looked back upon had been necessarily attended, he could not, on looking around him, but derive encouragement from the persuasion that there were some things that were not changed, or that the change which had taken place was that from



promise to performance;—the fair blossom had been converted into the rich, well-ripened and precious fruit. For himself, in looking back to the relation in which he once stood to the friends around him, the feeling excited was the consciousness that the services he had endeavoured to perform were discharged by him at least conscientiously. To receive, however, such a testimonial of their favourable esteem, and of the place which those services still held in their recollection, could not but be highly gratifying; the more so, when he considered how many of those who had taken a part in presenting it, had themselves attained to distinguished and well-merited eminence; in respect of which, those who had been engaged in the conduct of their early studies could not but feel happy that they had been instrumental in laying the foundation on which such a superstructure had since been erected. It became him not to forget that he did not stand alone in this testimonial, but was connected with one whom custom did not permit to express her obligations in the same public manner. He could therefore appear before them with much less embarrassment than as having to speak merely in his own behalf; for he was as sensible as any of themselves could be, perhaps more so, that no small portion of the comfort and pleasure attendant upon a residence in the College, must be ascribed to the fact of the domestic establishment, being conducted with lady-like good taste and judgment. He was sure she would join with him in the expression of satisfaction and pleasure at the form which they had thought proper to give to the testimonial of their good opinion. It was a form not only highly acceptable to both of them, but one which they took leave to consider as somewhat suitable and appropriate to the occasion. He knew not whether any finer specimen could be at this time selected of the triumph of modern art and mechanical skill in giving practical effect to the suggestions of abstract science in the preparation of an instrument admirably adapted to the cultivation of science and the acquisition of new and important facts, than the improved compound microscope as it was now constructed. Formerly, the microscope was a sort of philosophical toy, from which very little scientific information could be obtained. But the improvements made upon it in recent times were such as to place it on a level with the refracting telescope; the one interesting in the investigation of facts curious in their mi-

nuteness, the other wonderful for the observation of objects overpowering to the imagination by their magnitude and distance. The two instruments, though contemporaneous in their origin and singularly analogous in their theory and structure, so that there was not a part of one which had not its counterpart in the other,—notwithstanding that they were adapted to research in remote fields of human inquiry, were yet very different in their history. At one time an insuperable difficulty existed in the inequality in the refraction of different rays of light, so that rays could not be brought to a focus at a single point, and no precise image could be produced. And subsequently to the time when the difficulty was overcome in the telescope in the hands of Dollond, carrying forward researches in the heavenly regions, the compound microscope seemed hopelessly imperfect. It was only within a few years that the practical difficulties had been overcome, by carrying into effect the correction of the imperfection in the magnifying lens of the microscope: and it had been accomplished so perfectly, that it disclosed and ascertained and instructed with the exactness and precision of the telescope in astronomy; so that it was as difficult now to assign limits to the investigations of the naturalist in ascertaining the variety of parts in the anatomical structure of animalcules, as to say to the space-penetrating power of the mighty refractor lately erected at Wandsworth, "Thus far shalt thou go, and no farther." But he ought to apologize for a strain hardly suited to the occasion. Whatever he might have attempted or accomplished thirty years ago, the present was not the place or time for a similar lecture. He should content himself with remarking, that much as they should value the instrument for its beauty, excellence and utility, they should value it much more as bringing to their recollection, whenever they contemplated or used it, the esteem, regard and grateful affection of so many kind and valued friends.

[*To be concluded in the next No.*]

#### MANCHESTER NEW COLLEGE.

In the list of honours gained in the University of London by the students of Manchester New College, given in the last No. of the *Christian Reformer*, it should have been stated that Mr. SWINTON HENRY BOULT took honours in Classics as well as Mathematics. The error attached to our report, not to the document as read in the common hall.

## UNIVERSITY OF LONDON.

The following analysis of the Matriculation List of the University of London, shewing the number of Students who passed at the recent Examination from the several affiliated institutions, and in which division, will be read with interest.

|   | 1st<br>Division. | 2nd<br>Div. |
|---|------------------|-------------|
| University College .....                  | 19               | 6           |
| University College School ..              | 8                | —           |
| King's College .....                      | 23               | 5           |
| King's College School .....               | 1                | —           |
| Owens College .....                       | 6                | 2           |
| Lancashire Independent and<br>Owens ..... | 1                | —           |
| Manchester New College ..                 | 4                | —           |
| Hackney Theological Seminary              | 3                | —           |
| Airedale College .....                    | 5                | —           |
| New College .....                         | 5                | 1           |
| Cheshunt College .....                    | 1                | 2           |
| Rotherham College .....                   | 2                | —           |
| Stepney College .....                     | —                | 1           |
| Hoxton College ..                         | 1                | —           |
| Baptist College, Bristol ....             | 1                | 2           |
| Wesleyan Institution, Taunton             | 1                | —           |
| Spring-hill College .....                 | 1                | —           |
| St. Gregory's, Downside ....              | 2                | —           |
| St. Patrick's, Carlow .....               | —                | 1           |
| St. Peter's, Prior Park ....              | 1                | 1           |
| St. Mary's, Oscott .....                  | 4                | —           |

|   |     |    |
|---|-----|----|
| Stonyhurst College .....                          | 7   | —  |
| Queen's College, Birmingham                       | 4   | —  |
| Mill-hill Grammar School ..                       | 5   | 1  |
| St. Paul's School .....                           | 1   | —  |
| Private Tuition .....                             | 26  | 13 |
| Amersham Grammar School .                         | 2   | —  |
| City of London School .....                       | 2   | —  |
| Chorlton High School, Man-<br>chester .....       | 1   | —  |
| Blackheath Proprietary School                     | 1   | —  |
| Shaford Grammar School ..                         | 1   | —  |
| Western College, Plymouth .                       | 1   | —  |
| King's School, Rochester....                      | 1   | —  |
| Bruce Castle .....                                | 1   | —  |
| Queenswood College .....                          | 1   | —  |
| Grammar School, Leatherhead                       | 1   | —  |
| Truro Grammar School ....                         | 1   | —  |
| Brecon College .....                              | 1   | 3  |
| St. Peter's College School,<br>Eaton Square ..... | —   | 1  |
| Western Grammar School ..                         | —   | 1  |
| Clewer House .....                                | —   | 1  |
| Cambridge House, Hackney .                        | —   | 1  |
| Grammar School, St. Alban's                       | —   | 1  |
| St. Bartholomew's Hospital                        | 5   | —  |
| Hull School of Medicine ....                      | 1   | —  |
| Guy's Hospital ..                                 | —   | 2  |
| Westminster Hospital .....                        | 2   | —  |
| St. George's Hospital .....                       | —   | 1  |
| Total .....                                       | 154 | 46 |

## OBITUARY.

March 6, at the residence of John Wilkins, Esq., M.D., Williamstown, Victoria, in the 54th year of his age, FRANCIS CLARK, Esq., of Adelaide, formerly of Birmingham. The deceased gentleman, for many years before his departure for the Southern hemisphere, enjoyed the respect and esteem of persons in all classes of the community, for the conscientious zeal and ability with which he laboured to promote the efficiency of various public institutions having for their object the intellectual, moral and social advancement of the people; for the assiduous and faithful discharge of the onerous duties devolving upon him as one of the borough magistrates; and for the sterling worth of his character in all the relations of private life. His death was not only premature, according to the general acceptance of the term as applied to the duration of human life, but also sudden and unexpected. The hope with which he settled in the distant land of his adoption, the improvement of the health of himself and his family, to which it was expected the climate of Australia

would prove conducive, there was reason to suppose had been realized; and though he was not long ago attacked with illness, he was apparently convalescent prior to his final seizure. The blow, therefore, to his family and friends is the more severe, as it was unexpected; but they "sorrow not as them which are without hope; believing that as Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

March 18, at Newbury, aged 81, ELIZABETH, relict of the late Joseph Blandy BUNNY, Esq., surgeon, of Newbury, and daughter of the late Rev. Samuel Worsley, of Cheshunt, Herts.

March 20, at Mossell Bay, South Africa, aged 37, JOSEPH TRAVERS, F.R.C.S., son of the late John Travers, of St. Swithin's Lane.

March 28, at Newcastle-upon-Tyne, ISABELLA HEADLAM, aged 74 last surviving daughter of the late T. E. Headlam, Esq., of Gateshead.

March 29, at Tenterden, ANN, widow of the late Mr. Jos. GRISBROOK, aged 78.

March 31, at Glyndyfach, near Neath, aged 27, REBECCA, youngest, and last surviving daughter of John ROWLAND, Esq.

April 23, aged 78, MARIA, relict of the Rev. William HAWKES, of Manchester.

May 7, at Portsea, in the 61st year of his age, Mr. JOHN BIFFIN, timber-merchant, of Eastgate, Chichester. The sudden removal from the scene of his earthly duties of this excellent man, has thrown a gloom over a wide circle of friends and acquaintances, and is felt as a severe and heavy affliction to his bereaved and sorrowing family. Although a short time previously his health had been such as to excite considerable apprehension and anxiety, yet the unfavourable symptoms having passed away, it had so far improved during the last fortnight of his life, that all immediate occasion for fear was removed, and the evening before the melancholy event of his death he left home for Portsmouth, on business, in great cheerfulness, and in the midst of much playful humour with his children, intending to return by an early train the next morning. But the will of the Supreme Father determined otherwise; for while the parting salutation was yet fresh in the hearts of those he had left, and twilight was covering the earth with the deeper shadows of night, he was visited in the street with a fit, which deprived him of consciousness; and after lingering till noon on the following day, he was taken to the home of beloved friends who had preceded him to the life immortal in the skies. The departed was endeared to all who knew him by the urbanity of his manners, the courtesy of his behaviour, the uniform mildness of his disposition, the sterling worth and Christian integrity of his character, and a conscientious and faithful discharge of his duties in the various relations which he was called to sustain. As a citizen, and in his extensive connections in business, he was universally esteemed as a man of the strictest probity and unexceptionable conduct, and in the quiet retreats of private life he was loved as a warm friend and considerate and affectionate husband and parent. He cherished a sacred regard for uprightness and consistency of principle; was rigorously just and exact to all with whom he had any transactions; and so scrupulous and strong was his native sense of rectitude and honour, and so steadfastly deter-

mined to follow, as far as he was able, the clear line of truth and right, that he abhorred and treated with virtuous indignation all injustice, oppression duplicity and wrong-doing; and from the warmth of his impulses and keenness of sensibility was sometimes betrayed into an apparent irritability, which, however, possessed no depth or continuance, and quickly yielded to the evenness of his naturally mild and excellent disposition, and the order of enlightened conscience and religion. Possessing a mind enlarged and cultivated by much reading, thought and various observation, he sympathized with all that was beautiful and generous and lofty; and was prompt to offer the best wishes and fervent aspirations of his soul, and assist with his pecuniary aid, whatever was calculated to ameliorate the social, intellectual or moral condition of mankind. Generosity and benevolence were prominent traits in his character and life; he had an attentive ear and helping hand for all who sought his assistance; and many an abode of poverty has been brightened, and many a bosom filled with thankfulness and joy, by his quiet and unsolicited acts of kindness and charity. Often did he express his deep and unfeigned regret that Christianity was so marred in its divine beauty, and rendered practically inefficacious and powerless, by the strife of sects; that there was not a more active and prevailing exemplification of its benignant and holy spirit in our political and social life; and a profounder appreciation and more quickening sense in the hearts of men of its sublime purpose and end. By profession and conviction a Unitarian Christian, he felt, as the circle of experience widened, and its current became more deeply coloured by the varied incidents of trial and duty, an increasing satisfaction in the doctrines of our holy faith, and spoke with pleasure and delight of their elevating and sustaining power in the hour of need. Descended from a former minister of the General Baptist chapel in this city, who suffered persecution and imprisonment on account of his religious opinions in the reign of Charles II., and bound to the place by family ties and early associations, he delighted in its worship, and felt a refreshing sanctity in the interesting and solemn memories which its hours of meditation brought back from the dim shadows of past but unforgetten years. His piety was warm and thoughtful; without ostentation, calm and ever active within him; and while maintaining his own distinctive views with unyielding firmness, and apprecia-



ting their worth in nurturing lofty faith and serene trust in the Fatherhood and Providence of God, he was animated by a spirit of broad liberality, and was ever ready to extend the hand of Christian fellowship, and to open the heart of fraternal sympathy and love, to the good and true of every name and communion. The remains of our departed friend were interred in the new cemetery of the General Baptist chapel, and were attended to the grave by the principal members of the society, of which he had been an attached member and deacon, and a large number of friends. On the evening of the following day, Sunday, May 15th, a funeral discourse was preached by the Rev. John Hill, from 1 Sam. xx. 3, to a crowded and deeply-attentive congregation.

May 8, at her residence, Windsor Street, Toxteth Park, Liverpool, aged 76, AGNES, relict of the late Rev. William TATE, of Chorley.

May 20, at Alderley Edge, Cheshire, aged 52 years, Mr. THOMAS WOOLLEY.

May 23, at Bristol Miss ELIZABETH ROWE, aged 71 years. "Charity suffereth long, and is kind."

May 27, at Marsham Place, Maidstone, Mrs. HANNAH HARRIS. The deceased was the only daughter and child of John Polhill, Esq., of Southwark, and was born in 1766. Descended from or connected with a long line of ancestors distinguished for their devotedness to the principles of Nonconformity, writers and sufferers in the great cause of civil and religious liberty, that cause, those principles, were sacred to her mind and heart. Her father she was not privileged to know; his early death deprived her of his parental care and counsel. In her mother she was blessed with an assiduous and faithful instructress; her whole life bore witness to the wisdom and benevolence of the maternal and Christian culture bestowed on her early years. In 1788, Hannah Polhill married the Rev. Abraham Harris, the minister of the congregation of Protestant Dissenters, Maidstone. It was in every respect a happy union. Dissolved in 1820 by the death of her beloved husband, who for forty years had been the minister of the congregation, to whose members he was endeared by his virtues, his integrity, his Christian life and labours, the long years of her widowhood were passed, so long as health and strength permitted, in unceasing efforts of kindness to all whom she could benefit by assist-

ance, counsel and consolation. Confined, since 1846, to the bed-room or couch, through paralysis of the lower limbs, a more perfect example of acquiescence in the will of God, of resignation to the Divine appointments, of humble, hopeful, cheerful old age, was never exemplified. Mind triumphed over body. Thoughts of the welfare of others, labour for others, were still the animating principles. Piety, benevolence, pervaded and sanctified the character. Many learned from that couch of suffering lessons of patience, contentment, concurrence in the disposals of Providence, which will be remembered ever. The beneficent and holy life came to its close in the peacefulness which had been its characteristic. The trust in God never wavered. With a hope full of immortality, the tranquil spirit passed to the undying future—to the re-union of the good and just and pure in the mansions of the Father of Mercies.

May 30, at her residence, Hale Barns, near Altrincham, MARY, wife of Mr. John CRAMPTON, and sister of the Rev. William Whitelegge, of Platt, in her 79th year.

The following are the concluding remarks of a funeral address at Hale chapel on the Sunday succeeding her interment: "Born of worthy and pious parents, who were themselves descended from ancestors of unblemished integrity and reputation, that had been connected with this chapel from the earliest period of its history, she, all her life long, was distinguished for her attachment to that place and form of worship to which her forefathers were accustomed. That altar of God and that table of Christ to which their pious feet had conducted them, she never deserted, or wished to desert, for more popular forms or more crowded assemblies of worshippers. The simplicity of worship here practised accorded with the simplicity of her own character; and while health permitted, and even long after the time when the infirmities of age might have appeared to warrant her absenting herself from public worship, she was constant in her attendance in the courts of her God. *She* was not one of those who avail themselves of false pretences for non-appearance in the house of God on the Lord's-day; and when she attended to offer up her vows to the Most High, she was uniformly distinguished for the meekness, humility and chastened propriety of her demeanour. In this respect I would hold her up as an example to all. No less so would I point her out as a model in all her domestic relations. Home was the scene of her thoughts and of her enjoyments. In the

discharge of domestic duties, and in the indulgence of domestic affections,—in the well-ordering of her household, and in contributing to the happiness of every member of it, consisted her highest satisfactions. She sought not abroad for what can only be found at home, and in home she centred every serious thought and fond desire. And she reaped the reward of this self-devotion to the good of her family in the love, the respect, the obedience, and the affectionate and assiduous attentions of those who stood in the nearest and dearest relation to her, and who will now experience the invaluable satisfaction of feeling conscious that they were deficient in none of those kind offices which age requires from youth, and which either the maternal relation can claim or filial affection can render. Honoured and respected, alike in and out of her family, for her religious consistency and the faithful discharge of every social and domestic duty, she quitted this life under circumstances of as much peace and hope as virtue can give or religious faith can inspire; and to all who wish to honour the memory of the good, and to be united to them in a future world,—to all here present, whether connected with her by the ties of relationship or not,—to all of her own sex more especially,—I cannot give better advice than this—‘Study to be like her.’”

June 2, at Flagg, Derbyshire, Mr. ISAAC FOSTER, farmer, aged 50 years.

June 6, at Diss, Norfolk, Mrs SARAH DYSON, aged 81.

She was an old and most faithful and attached member of the Unitarian congregation at Diss. Characterized by great singleness of mind and simplicity of heart, by a modest self-forgetfulness and a watchful concern for others, she inspired those who intimately knew her with affectionate esteem and reverential regard. The temperance and self-command of her youth secured a serene and healthful

old age, and her faculties of mind and body remained in singular vigour to the last. In reference to her it might be truly said that it is a good life which makes a peaceful death,—and the great secret of departing tranquilly to the future world is to have discharged our duties here with honour and honesty. “Them also who sleep in Jesus will God bring with him.”

June 6, at Prescott, aged 72 years, Mrs. HANNAH PROCTER, relict of the Rev. W. Tuledelph Procter, formerly minister of the Presbyterian chapel of the same place. An appropriate sermon was delivered on the occasion in the chapel, on the Sunday morning following, by the present minister, from Heb. vi. 12, “But followers of them who through faith and patience inherit the promises.”

June 8, at Hackney, in her 99th year, ANN, relict of the late William LEISHMAN, Esq., of Newcastle-upon-Tyne.

June 14, at Flagg, Derbyshire, HANNAH, relict of the late Mr. John SHEMWELL, farmer, of Flagg, aged 63 years.

June 19, at Mortlake, in the 82nd year of his age, Mr. RICHARD SURRIDGE. Some few years back, Mr. Surridge was an active and very liberal supporter of the British and Foreign Unitarian Association and the London Domestic Society. His contributions to these and other societies and objects, considering his limited means, might justly be termed munificent. His warm and upright nature won for him the cordial esteem of all who intimately knew him. If his protracted and painful malady deprived him of bodily ease, and at times of mental clearness, it also drew to him the kindly sympathies of many who, knowing him well, justly respected his character. A few days before his death, it pleased God considerably to restore the tone of his mind, and to grant him a comparatively peaceful release.

## MARRIAGES.

March 10, at Boston, U.S., at the So. Congregational church, by Rev. F. D. Huntington, Rev. WILLIAM MOUNTFORD (formerly of Manchester, Hinekley and Lynn) to ELIZABETH BOARDMAN, daughter of the late Benjamin W. CROWNINSHIELD, Esq.

March 13, at the Unitarian church, Stockport, by Rev. J. Bayley, Mr. ROBERT POLLITT to Miss ELIZABETH BRIDDEN.

March 14, at the Unitarian church,

Stockport, by Rev. J. Bayley, Mr. JAMES CAIN HUNTER to Miss E. WARBURTON.

March 24, at the New Meeting, Birmingham, by Rev. Samuel Bache, Mr. WM. GIBSON to EMMA, third daughter of Mr. Thomas WHITFIELD, of Edgbaston, Birmingham.

March 28, at the High-Pavement chapel, Nottingham, by Rev. B. Carpenter, Mr. JAS. C. STREET to Miss ANNE GREEN.



March 29, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. JAMES COOPER to Mrs. R. LEACH, both of Bolton.

March 30, in the Unitarian chapel, Portsmouth, by Rev. Henry Hawkes, Wm. BARRY, 38th Regiment of Foot, to LUCY LOUISA HOUGHTON, of Winchester.

March 31, at Bank-Street chapel, Bolton, Mr. THOMAS STEVENSON to MARTHA, daughter of Mr. J. HENRIES, all of Bolton.

April 14, at the Unitarian chapel, Oldham, by Rev. G. Hoade, Mr. ANDREW CHADWICK to ANN, eldest daughter of Mr. Jonathan TAYLOR, Chadderton. At the same time and place, and by the same minister, Mr. THOS. DORNAN to REBECCA MELLOR, daughter of Mr. J. TAYLOR.

May 3, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. SAMUEL DENBY to ALICE, only surviving daughter of the late Mr. Ralph BROADBRICK, all of Dukinfield.

May 3, at Newcastle-upon-Tyne, Mr. GEORGE COOPER, of that town, to Miss SARAH COLTMAN, of Gateshead, youngest daughter of the late Mr. Thomas Coltman, King Street, Leicester.

May 3, in the Unitarian chapel, Portsmouth, by Rev. H. Hawkes, Mr. WILLIAM S. BLESSLEY to Miss SARAH DIGBY, both teachers in the Sunday-schools connected with the congregation.

May 11, at the Presbyterian chapel, Bury, Lancashire, by the minister of the place, Mr. THOS. KAY, of Hundley-Brook, to Miss SARAH TAYLOR, of Freetown.

May 12, at Clapham church, EDGAR ALFRED BOWRING, Esq., fourth son of Dr. Bowring, Plenipotentiary in China, to SOPHIA, third daughter of THOS. CUBITT, Esq., of Clapham Park and Denbies.

May 12, at Cross-Street chapel, Manchester, by Rev. J. G. Robberds, JAMES VALENTINE, the eldest son of William HIBBERT, Esq., of Chorlton-upon-Medlock, to RACHEL LEIGH, elder daughter of the late Mr. James CHORLEY, of Manchester.

May 14, at Hyde chapel, Gee Cross, by Rev. James Brooks, HENRY JEVONS, Esq., of Liverpool, to SUSANNA, youngest daughter of John THORNELY, Esq., of Godley.

May 19, at the Unitarian chapel, Shepton Mallet, by Rev. J. B. Bristowe, Mr. G. MOON to Miss THERESA CHAPMAN, both of that town.

May 19, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. JOHN BURROW to RUTH, daughter of Mr. Thomas JOHNSON, of Bolton.

May 24, at the High-Pavement chapel, by Rev. B. Carpenter, Mr. WILLIAM SANDERS to Miss MARIA BENSON, both of Nottingham.

May 26, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. WILLIAM BESWICK, of Charlestown, bookseller, to Miss MARY HILTON, of Ashton-under-Lyne.

June 2, at the High-Pavement chapel, by Rev. B. Carpenter, Mr. DANIEL STEELE to Miss E. MEAKIN, both of Nottingham.

June 9, at Bank Street chapel, Bolton, Mr. RICHARD KAY to MARY ANNE, daughter of Mr. W. BROUGHTON, of Little Bolton.

June 11, at St. Thomas's church, Ardwick, Manchester, by Rev. N. W. Gibson, M.A., JAMES HEYWOOD, Esq., M.P. for North Lancashire, to ANNE, fourth daughter of John Kennedy, Esq., of Ardwick Hall, and widow of the late G. Albert ESCHER, Esq., of Zurich.

June 21, at Little Portland-Street chapel, Regent Street, by Rev. E. Tagart, ALFRED PRESTON, Esq., youngest son of the late Henry John Preston, Esq., of Bloomsbury Square, to HARRIET LITCHFIELD, second daughter of Henry Robert ABRAHAM, Esq., of Mountfield House, Harrow Road.

June 22, at the Abbey chapel, Tavistock, by Rev. James Taplin, Rev. G. H. STANLEY, B.A., minister-elect of the Unitarian congregation, Sydney, to MARY JANE, youngest daughter of the late Mr. Emanuel BOLT, West Street, Tavistock.

June 23, at the Unitarian chapel, Hampstead, by Rev. Thomas Madge, ENOCH HARVEY, Esq., of Liverpool, to HELEN BOURN, eldest daughter of Rev. E. TAGART.

June 29, at the General Baptist chapel, Horsham, by Rev. J. C. Means, of Chatham, Rev. EDWARD HALL, minister to the poor at Leeds, to KATE, eldest daughter of Mr. James POTTER, of Billingshurst, Sussex.

July 2, at Effra-Road chapel, Brixton, by Rev. J. J. Tayler, of Manchester, Mr. S. SEAWARD TAYLER, Battersea, second son of Stephen Tayler, Esq., of Wandsworth Road, to EMMA ELIZABETH, youngest daughter of Alexander PLIMPTON, Esq., of Upper Stamford Street.

July 5, at the New-Road chapel, Brighton, by Rev. J. P. Malleeson, B.A., WILLIAM TAYLOR MALLESON, Esq., of Huddersfield, to CATHERINE ELLEN, only daughter of the late P. A. TAYLOR, Esq., of Croydon, from the house of her uncle, Samuel Courtauld, Esq., Lewes Crescent.

July 5, at the Unitarian church, Hackney, by Rev. Dr. Sadler, of Hampstead, THOMAS, younger son of Edward FORD, Esq., Clapton, to ELIZABETH, younger daughter of THOS. BRIGGS, Esq., Dalston.

July 7, at the Old Meeting, Birmingham, by Rev. Charles Clarke, Mr. FREDERICK GREW to JANE WOOLLEY.